

CHAPTER ONE

THE CREATION OF MAN AS THE BACKGROUND TO UNDERSTANDING *SHAJARAT AL-KHULD* OR THE ETERNAL TREE

1.0 INTRODUCTION

This chapter presents discussions of *shajarat*, which is closely related to the life of Adam and Eve. In order to discuss this topic closely, this chapter will look upon the background of the tree and its relations to Adam and Eve in the Bible and the Qur'an. In order to understand the subject of discussion- *shajarat*- it is necessary to understand the creation of the first man Adam and Eve. This chapter will also study and elaborate upon the concept of the tree and the type of the tree according to the Biblical texts and Quranic *nuṣūṣ* (texts).

1.1 THE CONCEPT OF THE CREATION OF MAN ACCORDING TO THE BIBLE

This study will first discuss the subject matter from the aspects of the Christian viewpoint and their research on this topic. This will follow by discussion of the history of the creation of the first man, Adam, followed by Eve. Christianity believes that men originated from the first man Adam and his partner, Eve. This study will therefore investigate the concept of the creation of man based on the creation of Adam and Eve according to the Bible and Christian theologians.

1.1.1 THE TERM OF ADAM

According to Bible, Adam was the first man, created by God after the creation of the skies, earth, day and night, the universe and so forth¹. It was thereafter that Eve was created as mentioned in I Timothy 2:12 "For Adam was created first, and then Eve".

In an effort to understand the concept of the creation of man, this study has found a few terms, which are closely related, which refer to the concept of the creation of the first man, Adam. These terms are often used in earlier Biblical writings in Hebrew and in the spoken language of the Babylonians and Arcadians, all of who believed strongly in the Bible. The result of it, which saw Adam as the first man and one made from the earth. The etymological aspect also strengthens this point.

According to the early Bible written in 9 AD, the terms used are closely related to the meaning of man - human. Amongst it are *Ish*, which refers to husband and man, *'Enosh*, meaning human who will meet his predestined hour of death, *Ba'al* meaning master, *Gibbor* meaning brave man and *Nephesh*, soul and creature.² All these terms mean man and are related to Adam.

The English version of the Old Testament uses the term man, is related to Adam to mean race. It is used 500 times.³ In addition, the Old Testament also makes use

¹ *Genesis 1:1-20*

² Fred A Filby (1964), *Creation Revealed*. London: Pickering and English Lt., p. 112.

³ Stephen B. Clark (n.d.), *Man and Woman in Christ*. Michigan: Servant Books Ltd., p. 13.

of the term *Adham* meaning man 562 times,⁴ varied contexts such as boy and girl child, the birth of the first man, men's behaviour is likened to that of a donkey, jealousy and so forth.⁵

There is no clear understanding of the etymology of Adam. In Hebrew, Adam is pronounced *Adamah* and *Aphar*, meaning dust. It also means something, which contains fine particles, dry and separated.⁶ *Adamah* on the other hand means soil. It is often connected to the Babylonian myth that God's blood is mixed with soil to create *Adamah*. The Arcadians, residents of Northern Babylon used *Adamatu* for Adam, meaning black or red soil. *Adamu* on the other hand means red blood. They therefore relate the creation of man to that of the great God's blood. Thus man is highly esteemed as a noble human, worthy of the term *Adamah* that they use.

According to linguists, the consonant *Adam* that is referred to man, *Adamah* to earth and *dm* to red. These are then put together to mean that man has red skin. According to the belief of the Old Testament, this situation matches that of the creation of Adam as the first man created from red coloured soil and made certain by Yahweh God or Jehovah.⁷ These statements explain that the term Adam found in the Old Testament means man and *Adamah*, earth or red soil. This means that the combination of these two terms proves that Adam was the first man and was created from red coloured soil from the earth. There are therefore similarities

⁴ G. Johannes Botterweck and Helmer Ringgren (ed.) (1974), *Theological Dictionary of the Old Testament*. Grand Rapids: William B. Eedermans Publishing Company, p. 79.

⁵ *Ibid.*

⁶ Ernest C. Messenger (1931/1971), *Evolution and Theology*. London: Burn Oates and Washburn Ltd., p. 308

between the aspects of Adam's skin colour with that of the colour of soil as explained in **Genesis 2.7**: "Then the Lord (Jehovah) took some soil from (the) ground and formed a man out of it".

1.1.2 THE CREATION OF ADAM: THE PHYSICAL ASPECT

There is no specified statement in both the Old and New Testament in relation to the creation of man's physique. The writings found in the holy books, especially in Genesis (Old Testament) were therefore interpreted according to the views of several ancient (old) expert theologians and summarised by Israeli scholars. Most Christian theologians in recent times have accepted these views as logical explanations.⁸

According to St. Augustine (355-430 AD), a Catholic theologian, the creation of man is similar to the creation of other creatures. It was therefore thought to be wasteful to have a discussion on this topic. This is because the value of man is measured from the aspect of his relationship to God. Job, a learned person who did not condone wrongdoings and was very well liked, such that his story and good personality is found in the Bible – **Gospel Job 1.1**, supports this view. In **Job 7.17**, he asks "Why is man so important to you? Who pays attention to what he does?"

Reinhold Nieubur, a Protestant theologian who believes that the creation of man is a fact of God's creation and which should be accepted, refuted their opinions. This

⁷ Hans Walter Wolff (1974), *Anthropology of the Old Testament*. Philadelphia: Fortress Press, p. 94

is because it is God's revelation and it is man's experience to expose all mysteries of creation, which are often hidden behind intelligence and physics.⁹ This matter is included in the ex-nihilo philosophy, which means that there is nothing that comes from emptiness and there is nothing that can be created from emptiness.¹⁰

Christian religious studies focus more on the concept of man from the religious aspect than from anthropological one. Thus they emphasize the aspects of men's character and the interaction between God and man. **Psalms 8:5** strengthen this point by saying, "what is man that you think of him; mere man that you care for him". This therefore makes the topic rather difficult to debate in detail.

The Old Testament however with its brief writings on the creation of man does give assistance towards a further debate. **Genesis 1:1-20** speaks in general of God's creation from the creation of the first daylight for man to enjoy, followed by the creation of water on the second day and plants on the third. On the fourth day, God created creatures on land and water and on the fifth day, different types of birds for the sky.

Following the creations, which make the world a perfect place, God readied it on the sixth day for the creation of the first man Adam, who was to be responsible for developing the world.

⁸ Norman Young (1976), *Creator, Creation and Faith*. Philadelphia: Westminster Press, p. 28.

⁹ Author unknown (1963), *Christian Realism and Political Problem*. New York: Charles Scribner's Sons, p. 181.

¹⁰ Peter A. Angeles (1981), *A Dictionary of Philosophy*. London: Harper & Row Publishers, p. 89.

Text from the Holy Book speaks of the Yahweh God creating Adam from soil.¹¹

This matter is agreed upon and believed by all Christians. This is found in Genesis: “And the Lord God formed man of the dust of the ground”. **Corinthian 15.47** say: “The first Adam, made of earth, came from earth; the second Adam came from heaven”. Apart from these, we find in **Job 10. 8 & 9**: “Your hands formed and shaped me, and now those same hands destroy me. Remember that you made me from clay”.

These brief notes in the Bible open the field to a debate on the creation of man. Several opinions have been brought forth to explain the creation of man. This has even caused some to think of it as a mystery or a dream.

According to Dietrich Bonhoeffer, the language used to phrase the creation of man is childlike and the cause of confusion to those who have tried to understand it. Anthropomorphism, a school of thought that places God on equal terms with other creatures has summarised the creation of man as “God dissolving mud and shaping man as a hard structure made of earth”. This does not provide any meaning or understanding of the creation of man. This makes the process similar to the creation of other creatures¹² with nothing special or extraordinary.

Certain theologians have said that the creation of the first man, Adam, from earth is only metaphoric. This is because they felt that there was no possibility that the bodily structure of Adam resulted from just a piece of earth.¹³

¹¹ Hans Walter Wolff, *Anthropology of the Old Testament*, p. 13

¹² Dietrich Bonhoeffer (1970), *Creation and Fall*. New York: Macmillan Publishing Co. Inc., p. 46.

¹³ Please refer Ernest C Messenger, *Evolution and Theology*, p. 108

Other theologians however are of the opinion that it is not impossible for this to be done by God. This is because through the powers of God, His goodness and honour, earth was used to create the physique of man.¹⁴

There are also other views that attempt to explain this completely and to provide an accurate understanding of the matter through mature Biblical commentary and interpretation. This commentary is done because the Bible does not provide a clear explanation of the stages of Adam's creation as explained in the al-Qur'ān. The explanations here also take into account the other gospels in the Bible and the commentaries of theologians on them.

According to JD Darby, extracted from Fred A. Filby, the term dust actually refers to particles and means in a large amount. This is based on **Isaiah 40:15**: "to the Lord the nations are nothing, no more than a drop of water; the distant islands are as light as dust".

An interpreter of the Bible, Ellicott explains that the creation of Adam is from light and shine of particles on earth, which can easily be blown by the wind. This means particles of dust.¹⁵

¹⁴ HDM Spence and Joseph S Exell (1983), *The Pulpit Commentary*. Grand Rapids: William B Eerdmans Publishing Company, p. 41.

¹⁵ Charles John Ellicott (1954), *Ellicott's Commentary on the whole Bible*. Grand Rapids: Zoerdan Publishing House, p. 19

According to the Bani Israeli apostles, during the creation of Adam dust was mixed with water, the source of which was rainwater from earth, brought by God.²¹

This is further reiterated by Leo XII, a well known priest interested in scientific studies, who explains the composition of man's physique to be derived of earth essences, part of it being water and another being air. What is touched on in the Bible is only the external aspect of the creation of man.²²

The above discussion explains that the creation of Adam actually occurs through several levels and processes based on the composition of his body, despite the fact that it is not stated in the Bible. Moreover, it does have relation to scientific findings on the subject. Scientists have proved that the essences of the flesh, muscles, bone and nerves of man have elements similar to those of the earth, such as limestone and the crust of the earth in the intestine of man.²³

Apart from this, chemists and physiologists have found elements such as carbon, nitrogen, oxygen, sulphur, iron and phosphorus in both the body of man and that of a non-organic "body".²⁴

Based on this discussion, we understand that during the process of creation man went through several processes as he was changed from a stiff object to one possessing life. In other words, apart from the physical aspect, there is some other

²¹ Ernest C. Messenger, *Evolution and Theology*, p. 113.

²² *Ibid.*

²³ Robert Jamie Son, A.R. Fausset & David Brown (n.d.), *Commentary Critical and Explanatory on the whole Bible*. Grand Rapids: Zoerdervan Publishing House, p. 18.

more important aspect necessary in order for man to become a living creature, like God. He is special and different than others. Christians are rather sure that this living characteristic and extraordinariness is the result of the soul, which has been presented to man by the noble God, as it relates to the intellect, which no other creature created, possesses.²⁵

1.1.3 THE CREATION OF ADAM: THE SPIRITUAL ASPECT

Thessalonians 5.23 states: “may God who gives us peace make you holy in every way and keep your whole being, spirit, soul and body free from every fault at the coming of our Lord Jesus Christ”. This statement shows that the human body is derived of three main elements, which are inter-related, and they are the body, spirit and soul.

According to Hebrew, spirit is *ruach*, which means wind and is related to God. Its relationship with man places it as unique and special. It is also said to be the breath of God, the Creator. The New Testament however, states that *pneuma* means God’s soul.²⁶ The Old Testament states that soul is *nephesh* meaning throat.

The New Testament uses psyche or spirit. Both of these terms refer to man as a living thing, a creature and refer to human instinct.

²⁴ Thomas Whitelaw, *Genesis*, p. 42.

²⁵ Kenneth E. Hgin (1989), *The Human Spirit*. America: Kenneth Hagin Ministries, p. 4.

²⁶ George Carey (1977), *I Believe in Man*. Grand Rapids: William B Eerdmans Publishing Company, p. 28-29.

Based on that information, we understand that the human body was created to ensure that it continues to live. God therefore, gives His life to man to ensure that man lives. This is the last process in the creation of man as explained in **Genesis 2:7**: "He breathed life - giving breath into his nostrils and the man began to live". This statement also explains that God shaped man (which is anthropomorphic), puffing His cheeks to blow the soul into the first man. Thereafter all breathing facilities, backbone, blood vessels and lungs were made active. In short, all metabolic functions were active as soon as the breathing mechanism was channelled into Adam's body.²⁷

It also explains that the creation of man is special because he was created from God's breath in comparison with other creatures who were created, solely by the word of God. This proves that there is a sacred relationship between man and God. This also shows that man is one with God.²⁸

Following this, the Bible sees the soul as man that is a living creature with the ability to think, narrate and make decisions, which has spiritual characteristics and so forth.²⁹ The soul is spiritual and is the source of God's image in man.

According to Christianity, the process of Adam's creation took only a day, after the sixth day of the creation of earth as explained in **Genesis 1.27**. This is because according to **Genesis 2:2**, God rested on the seventh day. This pictures God as weak, as opposed to His characteristics as almighty.

²⁷ Hanry M Morris (n.d.), *The Genesis Record*. London, p. 85.

²⁸ Please refer Khadijah binti Mohd Khambali @ Hambali (1995), "Trinititi Menurut Agama Kristian", *Jurnal Usuluddin*, Volume 2, Universiti Malaya: Bahagian Pengajian Usuluddin, Akademi Islam.

In addition the Bible has also stated that a dead person will see his soul and physique return to his early position, which is the return of the soul to God and the body to earth.³⁰

The Bible also explains that the basis of each of God's creations is similar to that of man that it is also from the earth. The early stages of the creation of earth explain that these creatures were created solely by God's word, but their basis is from that of earth. This is different from that of man as he was made completely from earth. Nevertheless, this does not lessen the extraordinariness of man in relation to other creatures because of the noble personality possessed, by him.

This is reiterated in **Genesis 1.28**: "The God said: "Let us make man in our image, in our likeness, and let them rule over the fish... So God created man in his own image, in the image of God He created him, male and female. He created them".

It is from this point that several opinions on the meaning of image and likeness have arisen. Nevertheless, in general, the Bible accepts both these terms as synonyms based on **Genesis 9.6**: "Whoever shed the blood of man, by man, shall his blood be shed, for in the image of God has God made man". This also means that man has similarities with God from the aspect of perfection. In other words, man should present an image of perfection and reflect God's life, which is full of wisdom in his daily life. This point is stressed in the Bible in **Gospel Matthew 5.48**, **Epistle of 1 Peter 1. 16** and **Epistle of John 4.16**.

²⁹ Peter A. Angeles. *A Dictionary of Philosophy*, p. 20.

³⁰ *Ecclesiastes 12:7*.

Following this, man is accepted as possessing God's sacred characteristics in his own self. Christians are confident that the image of God exists in man and that it can be divided into two main categories where each category is then sub-divided into several aspects. These aspects are the material, which speaks of morality and spirituality based on the first man, Adam and his partner Eve, and the aspect of form, which is directed to the manifestation of God's image of perfection in man which encompasses personality, foreverness, or immortality, rationality, intelligence and authority.³¹

To achieve the need to manifest all perfect images and the wisdom of God in man, God created Eve as Adam's partner to ensure that His image continued to flourish and would live for all times. The main purpose of man's expansion is therefore an effort to manifest the reality of God's image in the aspects of material and form. This places the creation of Adam and Eve as important because of its purpose in ensuring man's continued presence through reproduction. This then shows that man has the power to determine his descendants and thereafter appreciate the nobility of the family institution. This, at the same time, differentiates man from the other creatures of God.³² St. Augustine explains that the intention of the creation of women for men was as a symbol of effective love between the husband and wife, at the same time reflecting the image of God's perfection. It is because of such that understanding the creation of Eve is of the utmost importance in order for us to understand the majestic creations of God.

³¹ Please refer to pages 149-153 of this chapter.

1.1.4 THE CREATION OF EVE

God created Adam as a human with special qualities. However, his life was incomplete, as he did not have a partner or assistant to be his companion. Adam was placed all alone in heaven, also known as the Garden of Eden.³² According to **Genesis 2.1**, God assumed that Adam's life was incomplete, as he did not have companion. God did not allow him to continue living alone as that went against man's natural human needs. Thus, a human of a different sex was necessary to ensure that Adam was comfortable with his companion. In order to fulfil His purpose in creating the universe, God created a companion for Adam. **Genesis**

³² Please refer Che Haslina bt Abdullah (1993), "Proses Penciptaan dan Matlamat Kehidupan Manusia", (Dissertation of Master, Faculty of Usuluddin, University of Malaya), p. 195.

³³ Several Jews and Christians believe that the Garden of Eden was real in its existence and not a metaphor as thought by others. According to them, if it were merely a myth, it would most definitely affect the understanding of Christianity towards peace and security, which they longed for. Refer: Samuel Terrien (1985), *Till the Heart Sings*. Philadelphia: Fortress Press. Alfred M. Rehwinkel supports this fact in his book *The Wonders by Creation*, p. 225. According to him, there was a drastic change in the Garden of Eden as a result of a flood. The Euphrates and Tigris Rivers were the result of it (the flood). According to Isaac Aimov, the Garden of Eden located on earth was the source of four main rivers; Tigris, Euphrates, Pishon and Gihon. However, the location of only two rivers, namely Tigris and Euphrates is certain to be in West Asia and the location of the other two has yet to be determined. Refer: (1962), *Words in Genesis*. Boston: Houghton Mifflin Company, p. 51. There is also a Christian interpreter who comments that the Garden of Eden mentioned in the Bible as being was imaginary and did not actually exist in the universe. Refer: Dietrich Bon Heffer (1978), *Creation and Fall*. New York: Mac Millan Publishing, C., Inc., p. 48. The mythic characteristic and the religious understanding regarding the Garden of Eden have been stressed more than to the possibility of the existence of its exact location geographically. Refer: R. Davidson (1973), *The Cambridge Bible Commentary*. London: Cambridge University Press, p. 33. A minority of Christian writers reject the Garden of Eden as they feel that what is in the atlas is nothing more than a historical myth. Refer: Jurgen Molman (1985), *God in Creation*. San Francisco: Harper and Row Publisher, p. 62. Based on the above opinions, it is deduced that most Christians deny the actual existence of the Garden of Eden. To determine if the Garden of Eden did exist or not, we must look at the definition of Eden. The editor of *The Bible Came from Arabia* stresses that the Jewish God created man from dust in a Garden of Eden. Logically, this is untrue as the creation of Adam from dust is said "*h-dmh*" in Hebrew, which means from *Wadi Ad amah* and not *Wadi Junayah*. The placement of *Wadi Junayah* is said as to be different from the *Wadi Ad amah*, which has its location in a large portion of *Wadi Ad amah* East, and this proves that it is merely metaphoric geographically. In addition, the term The Garden of Eden has never been found on the map of Mesopotamia or in the world Atlas. This clearly proves that the Garden of Eden did not ever exist on this earth. Refer: Kamal Salibi (1985), *The Bible Came from Arabia*. London: Jonathan Cape, p. 1. This indirectly explains that the Garden of Eden did exist except at a place far higher than earth. This is proven through the incident where Adam and Eve were asked to leave Eden and go to earth after their fall in Eden. This means that realistically Eden did exist and was placed higher than earth and only God knew of its location.

2.18 records “It is not good for the man to live alone. I will make a suitable companion to help him”.

Genesis has recorded two versions of the first women, Eve. The first version is a general one and the second focuses a little more in-depth on the creation of Eve. As such, the second version is more widely accepted by Christian and Catholic theologian experts.

Genesis 1.26 gives a general view of God creating woman after Adam and this is said as in reference to Eve. **Genesis 1.27** also gives a general explanation that in the image of God were men and women created. The second version gives a clear explanation of Eve’s creation as in **Genesis 2.21-22**, which states:

Then the Lord God made man fall into on deep sleep and while he was sleeping he took out one of the man’s rib and closed up the flesh. He formed a woman out of the rib and brought her to him.

The Christian and Orthodox Jew theologians are confident that the creation of Eve was from Adam’s rib. This method is considered by them to be the best and most logical.³⁴

The creation of Eve from Adam’s essence began while Adam was asleep, feeling tired from his walk in heaven. God then took a bone from his ribs, without him

³⁴ John A. Philips, *Eve*, p. 27

feeling the loss, and thus created a woman.³⁵ The absence of one rib bone did not lessen his strength or physical beauty, and the flesh was closed without scar. Thus the shaping of Eve from Adam's rib did not at all retard the beauty of Adam's creation. In fact, it showed the power of God in His amazing creation.

Genesis 2.23 strengthens the statement on the creation of a woman from Adam: "At last, here is one of my kind-bone taken from my bone, and flesh from my flesh. Woman is her name because she was taken out by man".

The expression or a statement "bone of my bone and flesh of my flesh" was commented on by the editor of *The Expositor's Bible Commentary*, who believed that God collected some hardened skin and then stuck it to flesh. It is from this flesh that He created the flesh of a woman and it is from this bone that He made the woman's bone.³⁶

After the creation of Eve, God woke Adam from his sleep. Adam was surprised to see a woman beside him. The nobility, beauty and high status of the woman were told in Genesis. Milton spoke that this woman in his book; *Paradise Lost*, describing her as Queen of the universe or the Queen of Angels.³⁷

Adam named Eve, which in Hebrew called *hay* meaning giving life, as soon as God explained that the woman would be his wife. This is apt as Eve is mother to

³⁵ Charles John Ellicott (1954), *Ellicott's Commentary on the Whole Bible*. Grand Rapids: Zondervan Publishing House, p. 22.

³⁶ Frank & Gaebelien (ed.), *The Expositor's Bible Commentary*, Volume 2, p. 47.

³⁷ In Edith Deen, *All the Woman of the Bible*, p. 5

all man as explained in **Genesis 3.21**: "Adam named his wife Eve because she was the mother of all human beings".

It is from the time of Adam and Eve's creation the number of humans continued to grow in order to portray the image of God's perfection in our daily lives. It also explains that the majesty and power of God is unlimited because of His ability to complete the amazing mission of creation. This also explains that Adam and Eve are the forefathers of man thereafter.

1.2 THE BACKGROUND OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL

God ordered Adam and Eve to live in the Garden of Eden after they were created. God furnished the Garden of Eden with different species of plants and animals. He did not mean for the Garden of Eden to be merely the residence of Adam and Eve but as trust of God for Adam to preserve it. Adam and Eve were given freedom by God to use all the wealth in the Garden of Eden except for the one tree known as the Tree of Knowledge of Good and Evil. **Genesis 2: 16-17** states "And the Lord God commanded the man, "You are free to eat from any tree in the garden; but you must not eat from the tree of knowledge of good and evil, for when you eat of it, you will surely die".

Genesis records that the tree was right in the centre of the Garden of Eden. Close to this tree lived another tree, the Tree of Life. It is believed that God created both these trees together with the creation of other living things, including plants, on

the fifth day.³⁸ There are however, no restrictions from God on approaching the Tree of Life. Therefore the debate on the Tree of Life being is less emphasized. Nevertheless, after disobeying God's order by Adam and Eve, the mystery of the tree of life was unfolded.³⁹

God's order to Adam and Eve to not approach the tree had been stressed many a time. This can be deduced from Eve's statement where she was tempted by the serpent⁴⁰ to approach the forbidden tree. **Genesis 3:2-3** stresses: "The woman said to the serpent, 'We may eat fruit from the trees in garden, but God did say, You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die'." It is clear that God has strictly forbidden Adam and Eve to approach the forbidden tree. Eve's statement also explains that Adam and Eve knew the consequence of going against God's order and that the result would mean death to mankind. Mankind however, did not know the mystery behind that order. The serpent capitalized on this situation both by tempting Eve and revealing the mystery of the forbidden, which was that mankind would be like God, able to differentiate the good and evil, and having the main characteristic of God, immortality.⁴¹

As mentioned in Genesis, Adam was forbidden by God to approach the tree and this was made use of by the serpent in order to tempt Eve to do the reverse and eat the fruit from the forbidden tree.⁴² The serpent in his temptation, managed to influence Eve to eat the fruit even though she knew of its consequence. She was

³⁸ *Genesis 1. 24-25*

³⁹ It will be debated in the following page of this chapter

⁴⁰ It will be debated in the following pages of this chapter

⁴¹ *Genesis 3:5*

tempted as she thought that having the capability to know good and evil would enable mankind to be more careful in these matters, so she ate the fruit. Eve then offered a fruit to Adam and Adam could not refuse to her invitation.

Genesis 3:14-15 explains that as soon as Adam and Eve ate the fruit, they became aware that they were naked and took leaves of the fig tree to make themselves some clothes to cover their nudity. When God discovered the deed, all three of them were punished separately. God cursed the serpent to be a creeping animal and to forever be an enemy of Eve and her descendents. Mankind would kill the serpent by hitting its head and the serpent would peck the heel of mankind.

Eve was then punished; as she had to feel pain when delivering children and that she was to heed her husband always as man was the head of the family.⁴³ Adam's punishment was that he had to work hard, physically, in order to live, and that he would eat the plants of the earth.⁴⁴ In addition, Adam was also sentenced to inherit death and would return to the earth as he was created from it. All of Adam and Eve's descendents were to inherit death. This means that as a result of the Fall, Adam and Eve destroyed the main characteristic of God, which was possessed by mankind; immortality. **Genesis 3.19** explains, "...since from it you were taken; for dust you are and to dust you will return".

After all that, Adam, Eve and the serpent were sent away from the Garden of Eden and down to earth to live their life with the punishment, which had been given to them.

⁴² *Genesis 3:1-6*

⁴³ *Genesis 3: 16*

However, it is believed by Christians that Adam and Eve and their descendents are superior to other creatures, as a result of disobeying God. **Genesis 3.22** states "And the Lord God said, 'the man has now become like one of us, knowing good and evil. He must not be allowed to reach out of his hand and take also from the Tree of Life and eat, and live forever'." This meant that mankind resembled God with the ability to know the good from the bad. Thus, God ordered Adam and Eve out of the Garden of Eden for fear that they would approach the Tree of Life in order to re-obtain the immortality which they had lost as a result of their disobedience. To prevent Adam and Eve from being on par with God, with the same characteristics, the best solution was to make them leave the Garden of Eden. This indirectly explains that the tree of life is a guarantee of immortality like that possessed by God.

This therefore means that the forbidden mystery unveiled by the serpent, that mankind will know good and evil, was accurate. Furthermore, it is most likely because the name of the tree was "The Tree of Knowledge of Good and Evil". The authenticity of the serpent's word is strengthened with God's statement as soon as Adam and Eve ate the forbidden fruit, which was that mankind has become like Him, knowing the good and evil.⁴⁵ Nevertheless, the statement in Genesis on Adam and Eve and their descendents knowing the good from the bad, as does of God, is not discussed further in the Bible. This attracted several debates among Christian theologians about the understanding of "The Tree of Knowledge

⁴⁴ *Genesis 3:17-19*

⁴⁵ *Genesis 3:22.*

of Good and Evil” and its relevance to the Tree of Life.

1.2.1 THE TREE OF KNOWLEDGE OF GOOD AND EVIL

The Tree of Knowledge, based on the incident of Adam and Eve as mentioned in Genesis, was placed right in the centre of the Garden of Eden. The description of the tree however is not mentioned in the Bible. This then encourages several views by Christian theologians on the real meaning of the forbidden tree. The Tree of Knowledge is the tree in Paradise whose fruit Adam and Eve were forbidden to eat. Like “the Tree of Life”, this tree with the full name of “the Tree of Knowledge of Good and Evil” (**Genesis 2:9, 17**) was thus called from its effect: the eating of its fruit gave the knowledge of good and evil. The tree, the focal point in the narrative is linked to bodily death, which is not to occur immediately after its fruit is eaten, but will occur eventually (**Genesis 2:17; 3:3**). However, the tree is linked also to the knowledge of good and evil, which in context is a liability to man and woman. The phrase, the knowledge of good and evil, occurs several time in the Old Testament, sometimes with reference to all knowledge that lies between the two extremes of good and evil (2 Samuel 14.17; 20) and then it can mean “anything or everything”.⁴⁶

However, the phrase may refer also to knowledge, which ‘judges’ what is authentically good, or evil, or both.⁴⁷ This second notion seems to be present here, but it not for man to decide lightly, arbitrarily or in opposition to Yahweh what is right or wrong, as man has always tended to do and was doing when the Yahwist

⁴⁶ *Genesis 31:24*

⁴⁷ *2 Samuel 19:36. 1 Kings 3:9*

tradition took shape. The aptness, even though deceptive of **Genesis 3:5** should be underscored; for man does become by presumption, like ‘*elohim*’ which means either God or Superior Being, as the serpent in Paradise had claimed he would and as Yahweh Himself admitted.⁴⁸ To eat of the tree is tantamount to insolence and open rebellion against God. The tree is a literary and pedagogical device, not to be taken at face value and yet implying a much deeper reality than any tree- a reality inherent in man’s condition. The tree’s identification as an apple tree is pure fancy, resting on Ct. 8.5 (mistranslated and misunderstood) or on a Latin wordplay involving *malūm* or on a later meaning of *pomum*. The tree has no close analogy (as a tree) in ancient Near Eastern literature, but note **Gilgamesh Epic 11.29, 34** for a similarity in effect: “wisdom, broader understanding”, and “like a god”.

Meanwhile, Christian scholars believe that the forbidden tree is the reason that mankind is not able to live forever after eating the forbidden fruit. Apart from that, it is a symbol of mankind fulfilling his promises with God.⁴⁹

According to Charles D. Barret, mankind possessed knowledge of good and evil, a characteristic not possessed by other creatures, in addition to previous knowledge received from God, after eating the forbidden fruit.⁵⁰

According to Oswald T. Allis, whether the tree was the tree of good and evil or not, it did not give an implication to Adam and Eve. It had no power to give them

⁴⁸ *Genesis 3:5, 22*

⁴⁹ Edward J Young (1956), *An Introduction to the Old Testament*. Revised Edition, London: The Tyndale Press, p.55.

the knowledge, as well as punish them to inherit death.⁵¹ This he believes is because death is the punishment for the sinners.⁵² This would mean that only God is capable of giving punishment to sinners, not the forbidden tree. Thus Oswald believes that the forbidden tree is more of the symbol of the test of Adam's and Eve's obedience and morality. Since they were not successful in fulfilling God's order, God sentenced them to death as a result of what they did.⁵³ Several Christian theologians also agreed with the statement. Among them, Jon Bunyan was of the opinion that the forbidden tree is a form of legal order, and an agreement between man and God as can be seen in the story of Adam and the tree of knowledge and evil.⁵⁴

St. Augustine was also of a similar opinion placing the tree as a test of Adam's obedience of God's word. The Tree of Knowledge has managed to capture the true character of man (Adam), which is one that is more eager to obey a woman's request on the basis of love than God's word.⁵⁵ This means that from a moral aspect, men are more concerned with their feelings towards another than with loyalty to God.

Apart from that, the tree, which is a symbol of the test of man's obedience God, managed to capture the true characteristic of man through the manifestation of Eve, who was easily tempted by the serpent despite knowing the consequences of

⁵⁰ Charles D. Barret (1980), *Understanding the Christian Faith*. New Jersey: Prentice Hall, Inc., p. 279.

⁵¹ Oswald T. Allis (1951), *God Spoke by Moses*. Edinburgh, London: Marshall, Morgan & Scott, p. 17.

⁵² Refer *Genesis 2:17 and 3:19*.

⁵³ *Ibid.*

⁵⁴ Henry Stebbing (1970), *The Complete Works of John Bunyan*, Volume III. New York: Johnson Reprint Corporation, p. 379.

⁵⁵ We will discuss it farther in Chapter Four.

her action. This projects the view that mankind is easily inclined towards deceit and allows himself to be involved with evil; to go against what has been agreed upon, to disobey God and to forgo the truth for deceit and enjoyment.⁵⁶ Furthermore, for St Augustine, the tree is not to be interpreted its literature implying a much deeper reality than as only a tree.⁵⁷

Based on the above explanations, we see that Christian scholars and theologians believe that the tree is a symbol of the test of loyalty given to Adam and Eve. This therefore brings forth the question of the true meaning of the tree as projected by the Bible. There is most probably a hidden meaning, seeing that the tree was the symbol of a test of man's loyalty to God.

According to Cyrus H. Gordon, the advantage of having knowledge should be owned only by God alone and not by men.⁵⁸ This therefore means that the understanding of good and evil does not necessarily mean merely good and evil, but rather "things as a whole". This is based on **Proverbs 15:3** "The eyes of God are everywhere, keeping watch on the wicked and the good".

This opinion strengthens the statement made by the Egyptian society, which means that good and evil comprise everything.⁵⁹ According to the *New Catholic Encyclopaedia*, the phrase "good and evil" apart from meaning knowledge of

⁵⁶ Edward J. Young (1966), *Genesis 3. A Devotional & Expository Study*. London, The Banner of Truth Trust, p. 39.

⁵⁷ His opinions on the tree will be further discussion on Chapter Three.

⁵⁸ Cyrus H. Gordon (n.d.), *The Word of the Old Testament*. Garden City New York: Doubleday & Company, Inc., p. 36.

⁵⁹ *Ibid.*

good and evil is also the ability of mankind to consider good and evil. This is interpreted as “anything and everything”, which mentioned above.⁶⁰

Above and beyond what has already been said, however, the phrase probably had a sexual implication already in such Old Testament texts as **Deuteronomy 1:39** and **2 Samuel 19:35**. That the term as used in the Yahwist's story of the fall of man should have this additional connotation is borne out too, by a usage of the phrase in the Qumran Rule of the Congregation (*Serek ha-'Edah*) **1.1:11**, where “sexual maturity” has been suggested as an adequate translation for the Hebrew that is literally “the knowledge of good and evil”⁶¹. Such an interpretation fits in with what many scholars think about the serpent in Paradise.⁶²

Based on that, an American Christian scholar was of the opinion that the tree of knowledge did not only cause Adam and Eve to receive the death penalty but that it is clear they both achieved sexual knowledge in order to guarantee the reproduction of mankind thereafter.⁶³ John White supported his opinion in his book *Eros Redeemed Breaking the Stranglehold of Sexual Sin* and John Piper and Wayne Gruden's (eds.) in *Recovering Biblical Manhood and Womanhood*, place Adam and Eve as the trigger of man-woman relationships, which enable the world to develop descendents through reproduction.

⁶⁰ Editorial Staff at the Catholic University of America (1967), *New Catholic Encyclopaedia*, Volume XIV

⁶¹ Please refer to Qumran...

⁶² It will be discussed in this Chapter under the topic The Serpent.

⁶³ Alan F. Alford (1996), *Gods of the New Millennium*. London: New English Library. p. 401 and (1967), Washington D.C: The Catholic University of America, p. 269

These statements explain that the tree has a meaning of its own and is different from the real meaning or simply a “tree”. It symbolizes the loyalty of Adam and Eve towards God's word, which encouraged them to achieve knowledge on all matters relating to good and evil and human relationships.

Nonetheless the knowledge is not of the same level as God's as they are different.

Isaiah 55:8-9 explains, "For my thoughts are not your thoughts, neither are your ways my ways" declares the Lord. "As the heavens are higher than the earth so are my ways higher than your ways and my thoughts than your thoughts".

Based on the above explanation, it is certain that the tree possesses its own meaning, which in turn makes an opening for further debate. Furthermore the relationship between the Fall and Adam and Eve is not made clear in the Bible; the consequence is that men have to inherit death. This brought about the belief of the original sins in Christianity. It is believed that sins are only cleansed through the death of the Lord Jesus Christ on the cross, as repentance for the sins of Adam and Eve.

1.2.2 THE TREE OF LIFE

Genesis states that there is a tree in the center of Eden situated next to the Tree of Knowledge of Good and Evil known as the Tree of Life. The exact location of the tree, whether to the right or left of the Tree of Knowledge is not mentioned. There is not much known about this Tree of Life. Its mystery was only revealed after Adam and Eve's disobedience, for fear that they would approach the Tree of Life

in an effort to remain immortal after that had been taken away from them for disobeying God. The Tree of Life is not the same as Tree of Knowledge of Good and Evil, which was forbidden by God. Prior to the incident, Adam and Eve were free to approach the tree; the restriction was only placed after Adam and Eve disobeyed God's order and ate the fruit from the Tree of Knowledge of Good and Evil.

Therefore, the Tree of Life in Paradise that was to give unending life to Adam and Eve as long as they ate of its fruit. The Tree of Life is mentioned three times (**Genesis 2:9; 3:22; 3:24**) in a deeply significant but symbolically expressed Yahwist account of mankind's present condition and how it arose.⁶⁴ Furthermore, the meaning of the Tree of Life had been explained as some catastrophe, which had come upon mankind in the beginning that threw it into the state of original sin. It is in this frame of reference that the story of mankind (both primeval and contemporary) is related. Most theologians agree that the tree of life, named from its effect, symbolized the "immortality (at least bodily), which man lost through disobedience to God".⁶⁵

The Yahwist narrative shows signs of being composite and its most original form may not have contained any reference to the Tree of Life; for **Genesis 3:22** and **Genesis 3:24** may well be additions and the statement in **Genesis 3:3** conflicts with that in **Genesis 2.9** (on the location of the tree). The bulk of the narrative too is concerned with the Tree of Knowledge as mentioned above.

⁶⁴ *Genesis 2:4a; 3:24*. Furthermore, the term of tree of life occurs also in *Proverbs 3:18; 11:30; 13:12; 15:4* but in a much wider context. The term reappears in *Ap. 2:7; 22:2, 14, 19* with reminiscences of the Eden narrative, though set in an apocalyptic and imagery-laden context.

⁶⁵ G. Windengren (1951), *The King and the Tree of Life*. Uppsala, p. 270.

However, in Genesis it is stressed that the function of the Tree of Life is to provide life to mankind (similar to God) after God sentenced them to death as a result of the disobedience discussed above. It is therefore clear that God did not forbid the Tree of Life to Adam and Eve prior to the incident as it only functioned after the death sentence imposed for their disobedience in approaching the Tree of Knowledge. It is acceptable to say that Adam and Eve were not restricted whatsoever to approaching the Tree of Life, as it only took effect after the incident. This means that it had no meaning whatsoever prior to that. This is the reason that Adam and Eve were expelled from Eden, as God did not want them to approach the Tree of Life to regain immortality and become like God.

As the story goes, it is not certain whether man ever ate of the Tree of Life, speaking symbolically of course. Had he done so, instead of being attracted to the Tree of Knowledge, he would have been deprived of access to the Tree of Life.

According to Alan F. Alford, the Tree of Life did not actually have the power to prolong a man's life. The meaning of immortality here has to be looked at from the scientific aspect, as it is believed that it possessed substances to lengthen the life of mankind and delay the aging process. Alford believed that in a scientific sense, the meaning of Tree of Life was drugs or a kind of medicine, which had the capability to delay the aging process thus enabling one to live for a longer period of time.⁶⁶

⁶⁶ Alan F. Alford, *Gods of the new Millennium*, p. 400.

His opinion is based on the statement in **Proverbs 3:18** and **11:30**, which states, "She is a tree of life to those who embrace her" and "The fruit of the righteous is a tree of life". This explains that the significance of Tree of Life is wide and it is not merely a tree.

The Pagan belief supports his view by saying that the Sumerians were sure that the God *Ningish-zidda* was the lord of the Tree of Life.⁶⁷

According to St. Thomas Aquinas, however, the Tree of Life did exist in reality because of its location beside the Tree of Knowledge of Good and Evil. The incident involving Adam and Eve was also considered to be a reality and not merely a myth. The Tree of Life therefore is a reality, which provides the opportunity for eternal spiritual life.⁶⁸ The ability to live spiritually is associated with the Christian rituals of Mass⁶⁹ or Eucharist⁷⁰ as a symbol of eternal life under the blessing of Jesus.

⁶⁷ Please refer Editorial Staff at the Catholic University of America, *New Catholic Encyclopaedia*, Volume XIV, p. 270.

⁶⁸ St. Thomas Aquinas (1989), *Summa Theologiae A Concise Translation*, edited by Timothy McDermott, USA: Christian Classics, Part I: God, Chapter 5: Man's Place in Creation, p. 146

⁶⁹ Mass is an event or Christian practice reflecting sacrifice to God for freeing Christians from the sins of Adam and Eve. Mass is also a practice which uses a piece of bread and a glass of grape juice as a symbol of the flesh and blood of Jesus who sacrificed his life for Christians. The soul of the consumer will become as one with the soul of Jesus and his teachings. Refer Michael Keene (1995), *The Catholic Experience Living Faith*. England: Stanley Thornes Publishers, Ltd., p. 84.

⁷⁰ This is based on the concept of the Jewish Passover where the sharing of bread and the blessing of grape juice is divided equally. This was later absorbed in the Christian ritual known as the Lord's Supper, the last meal Jesus had with his apostles. It explains that the giving of God must be enjoyed and shared in order to create a close relationship, trust and respect for one another. Christianity therefore places the sharing between its followers as an important aspect of life symbolically through the sharing of bread and juice which represents the flesh and blood of Jesus, which was destroyed as a result of his love for mankind in cleansing them from the sins of Adam and Eve. It is through his sacrifice that the relationship between man and God is re-established.

It is therefore clear that the incident of Adam and Eve is related to the shaping of the Christian doctrines. This research however does not debate this topic in-depth, as the focus of this research is the Tree of Knowledge of Good and Evil, which clearly has a different meaning from that of merely being a tree. Furthermore if we are to relate the category of disobedience by Adam and Eve, which is not explained clearly here, it will give room for further debate on the discussion of the Tree of Knowledge of Good and Evil in a Christian context.

1.2.3 SERPENT

The serpent is introduced at the very opening of **Genesis chapter 3**, where it is given the epithet in Hebrew of *'arum*, variously translated as “crafty”, “sly”, “wily”, “cunning” and such. The serpent is described as a creature, but the slyest of all the “wild beasts” that God made,⁷¹ as **Genesis 3:1** explains, “Now the serpent was more crafty than any of the wild animals the Lord God have made...”

Moreover, the word serpent in Genesis is related to the story of Adam, Eve, Tree of Life and the Tree of Knowledge of Good and Evil. The serpent (who speaks) may possibly be described as a “had been” in the Hebrew verb (**Genesis 3:1**), but it is nonetheless shrewd enough to strike up a subversive conversation with the woman (Eve) rather than with the man (Adam) and in the lively narrative style of the Yahwist, it takes but a moment for the serpent to make the woman see everything in a new light. Soon she has transgressed the very precept that she had explained in an excessively stringent manner to the serpent. The narrator does not

⁷¹ J.L McKenzie (1954), *The Literary Characteristic of Genesis 2-3*. New York: City of Garden, p. 541

allow the serpent to escape when its destructive work is complete. Rather it stays during the arrival of Yahweh and the interrogation scene and it hears the woman state that "the serpent deceived me" (**Genesis 3:14-15**).

The above picture shows that the serpent belongs in the animal category. It is however believed to have the ability to think and is crafty, so much so that Eve was influenced by it to disobey God's order.

Furthermore, the sentence pronounced over the serpent is highly significant, reflecting a religious and moral outlook of the greatest importance while E.A. Speiser, who despite the parallel with (**Genesis 3:17**), translated '*arur* as merely "banned"⁷², the serpent is generally understood as being cursed by God and in a way that no other wild animal (literally, beast of the field) is cursed. **Genesis 3.14-15** strengthens the discussion of the serpent's characteristic; it was later cursed by God to be a creeping creature, which (must) crawl on its belly (with the possible assumption, supported by ancient illustrations that it once stood erect), it must eat dirt (or dust), be an enemy to mankind - one which will peck the heel of mankind. In return it would be killed as a punishment by being hit on the head.

These characteristics are similar to those of a snake. However, how could a snake have tempted Eve to disobey God's command? This brings forth several opinions concerning the reality of the serpent.

⁷² Please refer to E.A. Speiser (1964), *Genesis*. New York: Anchor Bible, Garden City, pp. 21-28.

The question of the nature of the serpent and its identity is one of considerable importance. Bound up with this is the equally important question of why it should be a serpent that leads the attack on man and woman. It may be well here to note that the later Jewish theology, reflected in **Wisdom 2:24** and the New Testament especially in **John 8:44** and **Revelation 12:9**, easily identifies the serpent with the devil or Satan. This matter was taken up with further precision by the Pontifical Biblical Commission, which declared June 30, 1909 that there is question in Genesis of the transgression of a divine precept *diabolo sub serpentis specie suasore*, which means the devil acting as persuader under the form of a serpent.⁷³ The decree, however, led to further discussion.

Thus one may refer to the serpent as real, but of a special nature. The narrative entails much more than an individual serpent, miraculously endowed with speech, with razor-sharp wit and with ability to beguile woman both quickly and completely. Behind the serpent lies a whole ideology about serpents and their significance and about man and woman and what make them to be as they are today.

The notion, therefore that the serpent was a mythological monster has been invoked in **Isaiah 27:1** reference is made to Leviathan, the fleeting serpent and the twisting serpent. It is mentioned in strikingly similar language in the Ugaritic literature as *Lotan*⁷⁴ and in both **Amos 9:3** and **Job 26:13** mention is made of a serpent that presumably dwells in the sea. It may be noted that in **Ap 12:9** the serpent is equated with a dragon. Although this equation need not be conclusive

⁷³ Pontifical Biblical Commission, *Biblical Commentary*. Rome, p. 112

⁷⁴ Please refer to C.H Gordon (1955), *Ugaritic Manual*. Rome, p. 201.

and it may be presumed that there were no sea serpents in the Garden of Eden, there could nonetheless be a lurking and partial reference to such a monster in the Yahwist's imagery says McKenzie⁷⁵. The argument is that *Lotan* was hostile to man from the beginning but the serpent in Paradise was at first friendly and then entirely gratuitous in the second part. Everything points precisely to his hostility, though, as the narrative runs, it is neither suspected by the woman nor manifested by the serpent.⁷⁶

The notion of the serpent having magical powers may already be seen in the description of the creature in **Genesis 3:1** as cunning or crafty. Then, too, in the preliminaries to the Exodus from Egypt there is a description of how Moses and the Egyptian court magicians changed their wands into serpents and again back to wands.⁷⁷ Even though the standard Hebrew word for serpent *nihes* means both to practice divination and to seek in omen, the link may be only through folk etymology, but the identity of the nominal and the verbal roots cannot be denied. The phrase in **Matthew 10:16**, "as shrewd as a serpent", also conveys a notion that must have remained prevalent into the time of Christ. The words of Proverbs 30.19, though less telling, at least point to the mysterious aspect of the serpent. If the serpent symbolizes magic to some degree, its humiliating sentence in **Genesis 3:14-15** would, at the same time, be the condemnation of and polemic against the magical practices only too prevalent in Israelite history.⁷⁸ Such a symbolism attached to the serpent would be in keeping with the therapeutic powers attributed to the bronze serpent (still venerated during Ezekiel's reign: **2 Kings 18:4**) in

⁷⁵ Please refer to J.L. McKenzie, *The Literary Characteristic of Genesis 2-3*, pp. 541-572.

⁷⁶ *Ibid.*

⁷⁷ **Exodus 7:8-12**

Nehemiah 2:8-9 but explained as symbolizing God's healing powers in **Wisdom 16: 6-8**, and in **Jonah. 6-10**. One may not see in this, as far as the serpent of Genesis chapter 1 is concerned, a probable polyvalent symbolism: magic, power, illicit acquisition of knowledge healing and hence life itself.

In keeping with the same rich background of the serpent's imagery in the ancient Near East, a number of scholars have stressed the notion of fertility. This is not merely because the serpent shows some affinity to fertility by shedding its skin, thus taking on new life, but also because there is some connection with the sexually oriented fertility rites as practiced, among other places in Canaan. There is of course, a danger of making out of **Genesis chapter 2-3** little more than a mysterious sex story and passing over other factors of the highest importance. But there is the danger also of missing what was obviously a grave concern of the guardians of pure Yahwism; while the Israelites were gradually settling down in Canaan where fertility cults were widely practiced. One may note that at least indirectly the serpent led the woman (Eve) toward motherhood in tempting her, for the fruit of the tree of knowledge is obviously linked to an awakening of sexual desire. There is explicit mention of carnal knowledge in **Genesis 4:1**, an act that may have taken place before the expulsion from the garden (as the story goes), since the verb may be translated as: "Now the man had known Eve, his wife". It is of interest too, that the Talmud, Philo Judaeus and Clement of Alexandria all identified the serpent with concupiscence or evil thoughts. Their reasons for this were probably drawn from their own experience with mankind as well as from the texts of the Bible. In an age of archaeology and of the discovery

⁷⁸ Please refer to *Exodus 22:18; Leviticus 19:31; 20:6, 27; Deuteronomy 18:10-14; Samuel 28:3; 4 Kings 17:17; 21:6; 23:24; Isaiah 8:19; Ezekiel 13:17-23.*

of ancient texts, however, there are added reasons for seeing in the serpent, in addition to other things, a symbol of fertility and hence of sex⁷⁹.

Closely bound up with these notions is the concept of the serpent as the symbol of life. It should be stressed that these notions often overlap, for the Semites were inclined to universalise, to see things as a whole, rather than to departmentalise or neatly categorize. One may assume from figurines found at such famous Canaanite sites as Mageddo (Megiddo), Thaanach (Taanach), Tell Beit Mirsim and Gazer (Geezer), that not only was the reproductive function of the human female greatly stressed, but also that the serpent served either as a phallic symbol (its position with relation to figurativeness can hardly be regarded as accidental) or as a symbol of fertility and life.⁸⁰

Apart from that, Christian scholars agreed that the serpent is a source of evil, and often destroyed mankind, who were moulded according to the image of God. It is clear that the serpent is a creature of evil and deceit, always encouraging mankind to go against God. This characteristic is similar to that of Satan. As such, Christian scholars are sure that the serpent was a disguise used by Satan to enter the Garden of Eden in an effort to tempt Eve and Adam. This is based on the explanations in the Bible that view Satan as the source of evil and deceit, his main characteristics.⁸¹

⁷⁹ S.H Langdon's (1931.), *Semitic Mythology*. Boston, p. 123.

⁸⁰ To know further please refer to R. de Vaux And H. Reckens (1964), *Israel's Concept of the Beginning*, translated from Hebrew to English by C. Napier. New York, pp. 272-282.

⁸¹ Please refer to Jewish theology as mentioned above (*Wisdom 2:24*), Old Testament: *Job 2*, and New Testament: *John 8:44, Romans 16:20, 2 Corinthians 11:3, Timothy 2:14, Revelation 12:9*.

Edward J. Young, who interprets the serpent as Satan, supports this opinion. This is based on the natural characteristic of Satan who loves to create doubt in mankind by giving them the impression that his words are the truth.⁸² This notion is based on the tactic used by the serpent to tempt Eve by convincing her "you are not surely die..."⁸³ after Eve stated her concern about disobeying God in approaching the tree. The serpent continued to tempt Eve by stressing that the restriction by God was actually His jealous attitude of fear that mankind would be better than Him.⁸⁴

Genesis 3:5 shows another tactic of Satan's based on his convincing words to Eve "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil".

Apart from that Satan inclines to tempt the weak, for example Eve rather than Adam. John A. Philips stresses that Adam was God's created creature upon whom He bestowed strength based on His image, but Eve was His second creation.⁸⁵ Eve is regarded as a human with less strength, rationalization, control, loyalty and morality.⁸⁶ It is because of this, that the serpent took advantage of Eve and caused The Fall to happen.

⁸² Edward J. Young, *Genesis 3. A Devotion & Expository Study*, p. 33.

⁸³ **Genesis 3:4.**

⁸⁴ Refer Edward J. Young, *Genesis 3. A Devotion & Expository Study*, pp. 36 & 57.

⁸⁵ John A. Philips (1984), *Eve: The History of an Idea*. New York: Harper & Row Publishers, p. 57.

⁸⁶ *Ibid.*

Luther, in his book *Lectures on Genesis* also records that Adam's strength was outstanding compared to that of Eve.⁸⁷

"Because Satan sees what is more excellent, he does not to assail him; for he fears that his attempt may turn out to be useless. And I too believe that if he has attempted Adam first, the victory would have been Adam's. He would have crushed the serpent with his foot and would have said: 'Shut up! The Lord's command was different'."

Following Luther's opinion explains that The Fall happened as a result of the serpent or Satan's success in convincing and tempting the easily influenced Eve. The above discussions explain that the serpent as pictured in the Bible was really Satan, whose greatest enemy was mankind. There is an explanation of the "feud" between Satan and mankind in the Qur'an.⁸⁸ This is also in Jewish teachings, which mention the Satan or Ha Satan, meaning enemy or adversary.

Nonetheless, there have been efforts from Christian scholars to discuss the question of the enmity between Satan and mankind. This is based on **Job chapter 1 and 2**, which pictures Satan trying to request permission from God to test and tempt Job, a pious man, always loyal to God. God granted his request. Satan unfortunately did not manage to tempt Job into rebelling against God and this was a big blow to him.⁸⁹

⁸⁷ This opinion is taken from John A. Philips', *Eve: The History of an Idea*, pp. 57-58. I was unable to locate Martin Luther's *Lectures on Genesis*.

⁸⁸ For further explanation, refer *sūrah al-Baqarah* (2): 34-36 and *sūrah al-Kahfī* (18): 50.

⁸⁹ Refer also Isaac Astimov, *Words in Genesis*, p. 56.

There are also explanations that show Satan as the leader of angels in Eden but disobeyed God because of His creation, mankind. Satan is said to “ I have refused to obey Adam because he was a mortal” and felt the he (Satan) was far greater in his position as the leader of all angels in Eden. His arrogant attitude resulted in his expulsion from Eden. It is because of this that Satan wanted revenge against Adam and attempted to make mankind disobey God, which he did.⁹⁰

The above story has similarities to Islamic teachings. Islamic teachings however are more detailed when speaking of Satan's unfaithfulness and his arrogance towards Adam.

From what has been said it may be seen that to speak of a “real serpent” or to confine one’s analysis of the serpent to one phase of symbolism is to fail to exhaust the rich background that such an image plays in the Yahwist’s account, which is so cleverly organized and has so many fine nuances of thought. Whatever line of the interpretations is followed, one may say, judging from the sacred text and the text of the ancient Near East, that the Yahwist had ample reason to present the tempter under the guise of a serpent.

However, from the explanations above we can deduce that the serpent is Satan, trying to encourage mankind to disobey God. His success in tempting Eve resulted in The Fall. This resulted in the construction of several Christian doctrines based on the story of Adam and Eve's fall. This is because in Christianity, Adam and Eve failed in their mission to be created in an image of

⁹⁰ *Ibid*, p. 57.

God. It is therefore necessary to understand the concept of mankind in Christian theology to ensure that further discussions are easily facilitated.

1.2.4 THE FALL OF MAN

For Christianity the Fall of man is very important in order to understand the concept of the tree. Therefore, this research tries to explore the nature of the Fall of man in Christianity. In **Genesis chapter 2 and 3**, the account of the Fall, man is set forth with great profundity. Reduced to skeletal form, the story runs as follows: Woman (Eve), contrary to the command of Yahweh *Elohim* was led by a serpent who was endowed both with speech and shrewdness, to eat the fruit of the tree of knowledge of good and evil and to give some of it to man, her husband (Adam). As important as this account is, it is alluded to in **Timothy 2:13-14**, which states that sin began through woman and in **Wisdom 2:24** and Job 8.44 where the serpent is spoken of as the Devil and in **Romans 5:12-21** and **1 Corinthians 15:21-23** where Paul states that the first man's disobedience brought both sin and death upon mankind. There is a somewhat parallel account in **Ezekiel 28: 12-19**, which despite obvious differences portrays in much more elusive terminology of the fall of a king. Part of Eliphaz's speech in **Job 15:7-16** also may allude to man before and after the fall.

As mentioned in the Introductory Chapter that there have been many differing views throughout the history of Biblical interpretation. But since the account belonged to Yahwist tradition noted for its heavy use of symbolism, behind, which however, lay a rich theology-the majority of present-day Biblical scholars,

Catholic or otherwise are inclined to provide the imagery or symbolism to the religious values.

However, much of the interpretation given could not state in detail what type of disobedience had been committed by man so as to result in his plight. It could have been simply, an open disobedience of God, an insolent refusal to obey Him. Such a fault is apparently basic to the narrative, which at least describes an attempt at an encroachment upon God's supreme dominion. The symbolism of the tree, however, is indicative of something more specific – an effort to become like God, to aspire to knowledge that man had no right to have, but that, according to the tempter was being jealously withheld from man. Because such knowledge was never given to man; man obtained only a feeling of deep shame and misery⁹¹.

Sexual overtones also have been observed in the narrative in the exegeses of every age, but there is no indication in the text that the first sin was sexual intercourse. If the Yahwistic editor intended to affirm that the cause of the Fall was humanity's first use of its sexual powers, he could hardly have left the story of the creation of woman (**Genesis 2:18-25**) untouched, for sexual life is described there as God's final gift to mankind. Through the symbolism of the serpent, however, the Yahwist might have alluded to the Canaanite fertility rites that there were alluring Israelites of his own day to sin against God. It is known from archaeology that serpent symbolism was used in this cult. If such an illusion was intended, then the Yahwist was attacking not so much sexual aberrations as the chosen people's rejection of their covenant with Yahweh by an idolatrous worship that included

⁹¹ L.F Hartman (1958), "Sin in Paradise", *Catholic Bible Quart.* New York: City Garden., pp. 26-40.

ritual prostitution. The Yahwist, primarily referring to it as a concretisation of covenant-breaking and only secondarily as signifying sexual sins would have used the serpent, as a symbol of the power of evil, inimical to God and disruptive of human happiness⁹². The woman's giving of the fruit to the man after she had eaten of it (**Genesis 3:6**), indicates that their sin did not occur simultaneously. Moreover, nakedness usually caused among Israelites shame and humiliation rather than sexual emotion (**Genesis 2:25; 9:21; Isaiah 20:4; Jeremiah 13:26; Ezekiel 16:37; Obadiah 2:5**). There is no doubt, however, that sexual motifs played an important role in the Yahwist's reconstruction of mankind's creation and fall.

Because of the narrative's etiological character, the careful reader may easily discern the fall's consequences; they were the evils that man experienced. Death became man's lot, he was barred from the tree of life and had to return to the earth, whence he had been taken (**Genesis 3:19**). Henceforth, man's relationship with God became cooled and strained; fearful and trembling before God he was made more conscious of his rebellion (**Genesis 3:10**). Man's encounters with God became hesitant and full of uncertainty and darkness.

The Yahwist pictured man prior to the fall as having easy access to God, God communicated with His creature, gave him the one command related to the covenant (**Genesis 2:16-17**) and by bringing the woman to him, evoked from him a basic statement about the male-female relationship that was the answer to the need that God Himself had enunciated to man, "It is not good for man to be

⁹² To know further please refer to H. Reckens, *Israel's Concept of the Beginning*. pp. 128-304.

alone". (**Genesis 2:18**). The Yahwist affirmed, then, that God did instruct man about his obligations following from the covenant relationship and about the nature of human fulfilment in marriages but there is nothing specific with the superior "preternatural" knowledge given to man (the naming of the animals in **Genesis 2:19-20** signifies man's superiority to and domination over the animals, not an unusual or extraordinary knowledge beyond man's abilities). After the fall, God continued to communicate with man, but only to put him on trial and to make his punishment known to him. The instructions of a benign Creator became the maledictions of an offended Lord⁹³.

Obviously, the Yahwist considered that man's social and material circumstances had deteriorated because of the Fall, but whether man had previously possessed and then lost other gifts traditionally associated with paradise, such as impassibility, cannot be determined from the Yahwist's account alone, such question pertain to speculative theology and the history of Christian doctrine⁹⁴. Therefore, it is necessary to understand man in the Christian Theologian context.

1.2.5 GARDEN OF EDEN (PARADISE)

Before, we go further, let us set forth some concepts of the garden of Eden according to the Christians' belief. In the beginning, Heaven or the Garden of Eden was on the earth- this present earth. There was a beautiful garden, a Paradise. The need for wearing labor was not present. The ground was productive

⁹³ *Ibid.*

⁹⁴ *Ibid.*

and there were no weeds or destructive diseases or insects. Sickness and death were unknown. Best of all, God Himself was present.

The Bible also describe some physical aspects: no more hunger, thirst, scorching heat, tears, death, mourning, crying or pain⁹⁵. But the overwhelming amount of description focus on worship⁹⁶, praising God's holiness, glory, justice⁹⁷, prayer⁹⁸, serving God⁹⁹, salvation and righteousness¹⁰⁰, relationship with God¹⁰¹, renewal of all things¹⁰² and food for healing of nations.¹⁰³

The description of Heaven in the Bible also has an interesting symmetry. In the last chapter of the Bible, **Revelation 22: 2-3**, it describes the tree of life before the throne of God. Adam and Eve were thrown out of Eden for disobeying God by taking the fruit of the tree of knowledge (which when eaten cause death-separation from God).

Through disobedience (The Fall) all of this was lost to man. But the Scriptures, particularly the Old Testament, promise that God will restore to man on the earth what was lost by his disobedience. "They shall not hurt nor destroy in my entire holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea".¹⁰⁴

⁹⁵ Revelation 7:16, 17, 21: 4

⁹⁶ Revelation 4: 8-11, 5, 7: 10-12, 15: 2-4, 19: 1-7

⁹⁷ Revelation 4: 8, 7: 12, 15: 3-4, 16: 5, 21: 11, 23-27

⁹⁸ Revelation 8: 3

⁹⁹ Revelation 5: 10, 7: 15

¹⁰⁰ Revelation 7: 10, 14, 14: 3-5, 19: 8

¹⁰¹ Revelation 7: 17, 21: 3, 21: 22, 22: 1-5

¹⁰² Revelation 21

¹⁰³ Revelation 22: 2

The restoration of Paradise on earth was made possible by the obedience of the Lord Jesus Christ. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous".¹⁰⁵ Righteousness and Paradise shall be restored.

In order for there to be restoration the price of redemption must be paid. Then the problem that brought about the loss must be corrected. After that, the blessings that were lost will be restored.

Man possessed Paradise. Man lost Paradise. God has promised to restore Paradise and to add much more Divine Glory. The price of redemption must be paid. The problem must be corrected. The promised restoration must take place. This is the nature and significance of the Judaic-Christian salvation.¹⁰⁶

Furthermore, the idea of Paradise upon earth is also the idea of a total rationalization of world life. This idea is a false utopian idea, the false allure of an unrealizable earthly happiness. The Kingdom of God presupposes a transfiguration of the earth and of the world, a new earth and a new heaven, for upon the old, the sinful earth, the Kingdom of God cannot be sustained. For a moment however let us grant, that the idea should have realized, that the dead ancestors become resuscitated, that universal life be restored. Would this signify the onset of a paradise upon earth, the realization of the Kingdom of God? Why would be the guarantee that the resuscitated would not begin anew to destroy each

¹⁰⁴ *Isaiah 11: 9*

¹⁰⁵ *Romans 5: 19*

¹⁰⁶ Trumpet Ministries (2003), *The Judaic-Christian Salvation*, London: Trumpet Ministries Inc., p. 7. It will be further explanation in order to discuss the concept of tribulation in Christians' belief.

other and sow death? According to Fedorov's project of resuscitation presupposes, as its religious and spiritual condition, that there be a universal unity of love, i.e. the victory over sin and evil. Resuscitation itself per se, its realization by means of technology and science, could prove also to be satanic design, i.e. a false urge to taste of the tree of life and live eternally after the downfall through sin, against which the Lord warns in the book of Genesis.¹⁰⁷

The Resurrection can be realized only through the grace power of Christ and cannot for a moment be sundered off from it; otherwise it will be transformed into a sort of black magic. And the creative deed of man upon earth cannot be comprised merely of the effort at resuscitation; it is more manifold and extensive. And this creative deed of man also cannot be in the creation of a Paradise upon earth, for Paradise is not to be created by the creative effort of man.¹⁰⁸

Paradise is a blessing and a gift from God. The path however of human creativity is tragic, it always presupposes a cross and suffering.¹⁰⁹ Thus, heaven does not represent not just eternal bliss, nor does it represent mere physical pleasure. It is the restoration and renewal of the original plan God has for all creation and man. Man is restored to his original vocation of being a worshipper and a steward of God's creation.¹¹⁰

¹⁰⁷ F.M. Dostoevsky and N.F. Fedorov (1929), *Paradise on Earth*, London: Forebooks Ltd., p. 114

¹⁰⁸ *Ibid.*

¹⁰⁹ *Ibid.*, p. 116.

¹¹⁰ *Luke 19: 11-27*

1.2.6 MAN IN THE CHRISTIAN THEOLOGIAN CONTEXT

The Bible records that apart from mankind, the other creatures in this universe were also made from the earth.¹¹¹ The creation of mankind from earth does not necessary place them on a lowly rank, as they posses certain characteristics, differentiating themselves from the other living creatures.

Genesis 1:26 explains that the mankind was created, from a theological point of view, as something very special, unique and beautiful, that is in the image of God. According to the author of the book of *Man*, the first promise received from the Bible is the creation of mankind according in to the image of God.¹¹² **Genesis** explains:

"The God said, 'Let us make man in our image, in our likeness, and let them rule over the fish ... So God created man in his own image, in the image of God he created him; male and female he created them' ".¹¹³

While discussing the understanding of the term "image" and "likeness", several groups, especially the head of the churches and theologians, provided several opinions based on their own understanding. For instance, in the 2nd century (AD), Irenaeus¹¹⁴ and Tertullian¹¹⁵ differentiated both the terms to explain all mankind.

¹¹¹ **Genesis 2:18.**

¹¹² (1970), Jurgen Mottman Philadelphia: Fortress Press, p. 108.

¹¹³ **Genesis 1:26, 27.**

¹¹⁴ Irenaeus (130-202 AD) believed that there is only one God and rejects the concept of Dualistic. He says that Logos (God) reincarnated Himself as Jesus Christ. Refer KH Hasbullah Bakry SH, *Jesus Christ in the Qur'an, Muhammad in the Bible*, p. 68.

¹¹⁵ Tertullian (155-220 AD) was Western philosopher. He believed on the laws of cause and effect. As such, he believes that God creates the soul and that Jesus Christ is lower in status than God. *Ibid*, p. 69

They both say that "image" represents the picture of God in man's physique whereas "likeness", represents the picture of God in man's spirit.¹¹⁶

According to these two scholars, the meaning of image above is inaccurate as the similarity between mankind and God is not from the physical aspect as God is a spirit and thus has no structural form,¹¹⁷ as described in *Good News Bible*:

"God is Spirit and holy, by the power of his Spirit can people worship him as he really is."¹¹⁸

There are however, certain quarters, which do not agree with the views of the former. They say:

"There is no difference between image and likeness. For example in the Middle Period of Theology and in Rome (4-6 century AD), both these terms were used widely. "Likeness" was accepted in addition to "image" to stress the context. The repetition of this word actually was rhythmic to the language."¹¹⁹

According to Charles Hodge, from the aspect of understanding, image and likeness were an accompaniment. They meant that "same"¹²⁰, which is "alike", between the first (God) and mankind as the second object. John Calvin supports

¹¹⁶ In Louis Berkhof (1976), *Systematic Theology*. Grand Rapids: Wil. B. Eerdmans Publishing Company. p. 202. Also refer: H.D. Mc Donald (1981), *The Christian of Man*. Illinois: Marshall Morgan and Scott, p. 32.

¹¹⁷ (1958), "What, Then Is Man", *A symposium of Theology Psychology and Psychiatry*. Saint Louis: Concordia Publishing House, p. 39.

¹¹⁸ Catholic Association (1998), *Good News Bible*. New York: The Garden City, p. 123.

¹¹⁹ James Hastings, *The Great Text of the Bible*, pp. 47-48. Refer also: Gareth Johns D, Manufacturing Humans, p. 67.

¹²⁰ (1982), *Systematic Theology*. Grand Rapids: Wil. B. Eerdmans Publishing Company, p. 10.

this opinion: "As myself before I define the image of God, I would deny that it differs from his likeness."¹²¹

In the Old Testament, the phrase "in our image, in our likeness" meant that mankind had similarities with God, which should be looked as similar to those between a father and a child. This understanding is also found in the New Testament.¹²² It means that mankind should reflect God in their daily life as God is perfect and mankind should be the same in their life.¹²³

The opinion, which is accepted generally, is that "image" and "likeness" is synonyms. This is based on the Bible, which explains:

"Whoever shed the blood of man, by man shall his blood be shed, for in the image of God has God made man."¹²⁴

In Islam, the likeness between God and mankind exist but the interpretation differs from that of the Christians. In this context, The Prophet (ṣ.'a.w.) said:

"God had made Adam according to His image."¹²⁵

"خلق الله آدم على صورته"

¹²¹ (1975), *Genesis*. Pennsylvania: The Banner of Truth Trust, p. 15.

¹²² H. Hadiwijono, *Iman Kristen*, p. 203

¹²³ Refer: *Matthew 5:48, I Peter 1:16*.

¹²⁴ *Genesis 9:6*.

¹²⁵ (1978), *Ṣaḥīḥ Muslim*. Volume 4. Beirut: Dār al-Fikr, *Bāb al-Takwīn*, p. 2018.

While explaining the above *Hadīth*, the Muslim scholars have different views.

The *Khalaf*¹²⁶ use the pronoun 'a' to refer to Allah. They had based this on another

phrase "الرَّحْمَنُ عَلَى صُورَةٍ" whereas "صُورَةٍ" meant character.

The majority of them interpret the above *Hadīth* such that Allah has made Adam according to the characteristics of His essence, such as life, knowledge, hearing, vision and so forth. Allah possesses these characteristics and also Adam, but for Allah the level of these characteristics is not the same as those bestowed upon Adam.¹²⁷ According to the *Salafs*¹²⁸, God created Adam with "His features" but they did not explain the meaning of the "features" (صُورَةٍ).¹²⁹

There are some interpreters who use the pronoun 'a' for Adam, which means a beautiful and perfect creation.¹³⁰ They stress that Allah created Adam according to his characteristics with the ability to hear, see, speak, understand and so on. They based this on the *Hadīth*:

¹²⁶ The *Khalaf* scholars are one of the two groups of Ahl al-Sunnah wa al-Jama'ah, a group of scholars, which lived three hundred years after Hijrah till this day. Ibn Manzur (n.d.), *Lisān al-'Arab*. Volume IV. Beirut: Dar Beirut, p. 122. Dasuki Hj Ahmad (1980), *Kamus Pengetahuan Islam*. Kuala Lumpur: Yayasan Da'wah Islamiyah Malaysia, p. 173.

¹²⁷ Ibn Hajar, *Fath al-Bārī*, Volume II, p. 1. Refer also: Zayn al-'Abidin Ibn Muḥammad al-Fattani (n.d.), *Aqīdah al-Najm*. Sanhafura Pinang: Sulaiman Mar'i. p. 50. Hereafter, this book will known as '*Aqīdah*'

¹²⁸ The *Salaf* scholars are one of the two groups of the Ahl al-Sunnah wa al-Jama'ah, a group of scholars, which lived three hundred years after Hijrah till this day. Ibn Manzur, *Lisān al-'Arab*, Volume IV, p. 152. Dasuki Hj Ahmad, *Kamus Pengetahuan Islam*, p. 297.

¹²⁹ Zayn al-'Abidin Ibn. Muhammad al-Fattani. '*Aqīdah*', p. 50.

¹³⁰ Abū al-'Abbās Syihāb al-Dīn Aḥmad bin Muḥammad al-Qastallānī (1305H), *Irsyād al-Sā'i Syarh al-Bukhārī*. Volume 9. Beirut: Dār al-Fikr, p. 13. Hereafter, this book simply known as *Irsyād al-Sā'i*.

"وخلق ادم مما وصف لكم"

"And Allah created Adam from what is bestowed upon yourself."¹³¹

The interpretation, which is received generally, is based on the external meaning of the *Hadīth* as in the views of the first group. The *al-Haqq's* (a group that seriously fights for the truth) see the pronoun as a noble support. According to them, Allah made Adam with beautiful and perfect structures.¹³²

In conclusion, Christianity differs from Islam whereby the Christians see man's creation as in an image or a similarity to God's essence from certain aspects (which will be discussed later). Islam on the other hand, sees mankind as God's creation with having a difference between them, as God's character is not similar to that of man's.

1.2.7 THE ASPECT OF CHARACTER SIMILARITY BETWEEN GOD AND MANKIND ACCORDING TO CHRISTIANITY

Mankind are unique creatures created according to God's image, which has differentiated them from other creatures. To the majority of Christians, the condition of mankind as an image of God has placed them in a special position. If mankind denies or goes against God, it would mean to "self inflict himself" as all

¹³¹ *Ṣaḥīḥ Muslim*, Volume 4, *Bāb al-Takwīn*, p. 2994.

¹³² Abū al-'Abbās Syihāb al-Dīn al-Qastallāniyy, *Irsyād al-Sārī*, p. 130.

the characters possessed by him reflects the pure character of God.¹³³ Christians divide the image or reflection of God on mankind into two aspects namely:¹³⁴

(i) MATERIAL ASPECT

Material aspect refers to the moral and spiritual values of mankind, that is, moral and spiritual perfection that is found in Adam and Eve. Among the moral and spiritual values are:

(a) MORALITY

Adam and Eve were created in a pure situation (without sin) because they were the image of The Holy God (**Isaiah 60:8**). They have a complete moral liberty to apt for good deeds or bad deeds¹³⁵ as the character possessed by God.¹³⁶ The reflection of God is morality on mankind is to establish a good relationship between God and man. According to Dr. E. Brunner, the image of God in morality is no longer more in man since every man is now a sinner.¹³⁷ This material aspect of God's image has disappeared and will be recovered after existence of Jesus Christ.¹³⁸

¹³³ Walter O. Spitzer and Carlyle L. (ed), "Birth Control and The Christian", *A Protestant Symposium on the Control of Human Reproduction*. New York, p. 96

¹³⁴ Alfred M. Rehwinkler (1974), *The Wonders of Creation*. Minneapolis: Bethony Fellowship, Inc., p. 227. Hereafter, this book will known as *The Wonders*

¹³⁵ *Genesis 9:6*.

¹³⁶ Alfred M. Rehwinkler, *The Wonders of Creation*, p. 227.

¹³⁷ H. Hadiwijono, *Iman Kristen*, p. 177.

¹³⁸ Alfred M. Rehwnkel, *The Wonders*, p.227.

(b) SPIRITUALITY

Mankind is aware about the immortality of the concepts of worship and power of the Creator, Who is Eternal. He is also aware of his responsibilities to worship God. According to Christianity, God is the spirit and mankind is the spiritual being because he was created in God's image. As such, mankind must fulfil his obligations to worship God in truth and spiritually.¹³⁹

(ii) FORMAL ASPECT

Formal aspect refers to the general structure in which God manifests His image to mankind with the image of God's ideal character including personality, immortality, rationality and authority.

(a) PERSONALITY

Mankind is an object, which has boundaries based on God's personality, which has no boundaries.¹⁴⁰ Self-awareness is mankind's personality according to the image of God. This means that mankind has knowledge about himself just as God has knowledge about His essence.¹⁴¹ As a result, there exists a relationship between God and mankind.

¹³⁹ Philip Edgcumbe Hughes, *The True Image*. Grand Rapids: William B. Eerdmans Publishing Company, p. 55

¹⁴⁰ *Birth Control and The Christian*, p. 97.

¹⁴¹ Philip Edgcumbe Hughes (n.d.), *The True Image*, p. 55.

(b) IMMORTALITY

Among the noblest creations of God on earth are the spirit and mind of mankind.¹⁴² God is an immortal soul. He has no beginning and no ending. Mankind is also a living soul¹⁴³ because he is created according to the image of God.¹⁴⁴

Mankind has a beginning but when he is like God, will be immortal from the aspect of body and soul. God decreed to Adam in the Garden of Eden: "You are free to eat from any tree in the garden, but you must not eat from the tree of knowledge of good and evil, for when you eat of it you will surely die" (**Genesis 2:17**).¹⁴⁵

Because the soul of mankind is like the soul of God, when mankind dies, his soul or spirit will not be destroyed until doomsday but will continue to be immortal.¹⁴⁶ This is different from Islam because in Islam the soul is referred to as a being created by Allah.¹⁴⁷ Whereas Allah is alive and his life is not like the soul of the being (which man's life depends on the soul), but He (Allah) created. Allah's life

¹⁴² W.A. Criswel (1957), *Did Man Just Happen*. Grand Rapids: Zondervan Publishing House, p. 121.

¹⁴³ *Numbers 24: 2*.

¹⁴⁴ R. Laird Harris (1971), *Man-God's Eternal Creation - A Study of Old Testament Culture*. Chicago: Moody Press, p. 24.

¹⁴⁵ Alfred M. Rehwinkel, *The Wonders*, p. 233.

¹⁴⁶ Francis A. Schaeffer (1972), *Genesis In The Space and Time*. Illinois: Inter-Varsity Press, p. 50.

¹⁴⁷ The Qur'ān has not mentioned that God is a spirit. The verses are: *sūrah al-Baqarah* (2): 253, *sūrah al-Nisā'* (4): 171, *sūrah al-Hijr* (15): 29, *sūrah Maryam* (19): 17, *sūrah al-Syu'arā* (26): 193, and *sūrah al-Sajadah* (32): 9. These verses explain that the spirit is something created, revealed, ordered, possessed and controlled by God.

has no beginning and no ending. Allah is an essence, which cannot be pictured by any form whatsoever.

(c) RATIONALITY AND INTELLIGENCE

After Adam was successfully created, he named all birds and animals (**Genesis 2:19-20**). This text shows that mankind was created as a being with a mind, endowed with intelligence compared to other creatures. Memory is the foundation of mental life. Without memory, mankind's soul will be weak. In God's image, mankind was presented with rational faculties, which allow him to think, plan and talk. It is this rationality that forms a tie between mankind and his Creator.¹⁴⁸

(d) AUTHORITY

God's image in mankind also includes his power over all living beings in this world. God's authority is very distinguished and has no boundaries in giving orders and making decisions. Even though mankind's wishes are limited, since he is in as God's image, mankind has been blessed with full power to control all God's creation. (**Genesis 1:26**). For that, mankind was equipped with the intelligence, skill and capacity that are possessed by God.¹⁴⁹ In certain situations, mankind is forbidden from exploiting and destroying this universe¹⁵⁰ because God

¹⁴⁸ Philip Edgcumbe Hughes, *The True Image*, p. 57.

¹⁴⁹ Harris Franklin Rall (1956), *Religion as Salvation*. New York: Abingdon - Cokes bury Press, p. 25.

¹⁵⁰ Alfred M. Rehwinkel, *The Wonders*, p. 234.

is a creator, not a destroyer.¹⁵¹ However, mankind cannot fulfil the image of God fully because they have committed mistakes.

As created beings, they are not at all similar to God "the Creator" whether from physical, spiritual or character aspect. Similarity in character between God and mankind does not mean that both have the same characteristics but this would mean that God gives good characteristics to mankind as human beings.

1.3 THE CREATION OF ADAM ACCORDING TO THE QUR'ĀN

1.3.1. TIME AND DAY OF ADAM'S CREATION

The Qur'ān has explained Adam's creation chronologically in several *sūrah*s. These verses on Adam briefly explain the facts of the process of creation in line with scientific findings.

Allah says in the Qur'ān that He knew much about man while creating one.¹⁵² There is no information however, on the place where he was created. Some are of the opinion that this happened in *Jannah al-Ma'wā* (*al-Ma'wā* heaven), which is the heaven for the pious after they are resurrected.¹⁵³ This is appropriate, considering Adam's position as Allah's messenger and caliph, obedient and loyal to Allah's commands. No other views on this can be found. From the aspect of

¹⁵¹ Jurgen Moltman, *Man*, p. 110

¹⁵² Refer: *Sūrah al-Najm (53): 32*.

¹⁵³ Maḥmūd Syalabī (1987), *Adam's Life*. Beirut: Dār al Jayl, p. 18

fixing the time when Allah created Adam, we find that this is reported in the saying of the Prophet (ṣ. 'a. w)¹⁵⁴:

"...وخلق آدم عليه السلام بعد العصر من يوم الجمعة في الخلق في آخر

الساعة الجمعة فيما بين العصر إلى الليل..."

".....and Allah created Adam on Friday, after 'Aṣar, when it is the last second of Friday, between 'Aṣar till night."

The events of Adam's creation can be found chronologically in Qur'ān. Allah describes that the origin of Adam's creation is from the soil of earth (تراب).¹⁵⁵

This is quoted in a few places in Qur'ān.¹⁵⁶ In *Sūrah al-Rūm* (30): verse 20 Allah says¹⁵⁷:

"وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ"

"Among His Signs is this, that He created you (Adam) from dust, and then – behold ye are men scattered (far and wide)!"

¹⁵⁴ Muslim from Abū Hurairah, *Ṣaḥīḥ Muslim*, Volume 4, p.2149-2150

¹⁵⁵ According to Ibn Kathīr, Allah's selection, the soil was used as its elements are more useful and better than others for example, fire, since the character of soil is pictured to have a fixed personality, is well-mannered, soft and enables growth. Refer Ibn Kathīr, *al-Bidāyah*, Volume I, p. 72.

¹⁵⁶ *Sūrah al-Baqarah* (2): 264, *Sūrah Ālī 'Imrān* (3): 59, *Sūrah al-Kahf* (18): 37, *Sūrah al-Hajj* (22): 5, *Sūrah Ghāfir* (40): 67, *Sūrah al-Rūm* (30): 20, *Sūrah Fāṭir* (35): 11 and *Sūrah al-Ra'd* (13): 5.

¹⁵⁷ Refer, *Sūrah al-Rūm* (30): 20

Several *Ḥadīth* of the Prophet (pbuh) also explained that Adam's body is made from the soil. The Prophet (pbuh) said:¹⁵⁸

"ان الله خلق آدم من قبضها قبض من جميع الارض فجاء بنو آدم على قدر

الارض بجاء منهم الابيض والاحمر والاسود"

"Allah made Adam from a lump of soil taken from all types of soils of the earth, with this Adam's generation is made out of the proportion of the earth, in colours red, white and black."

From this *Ḥadīth*, we find that the dust was taken from various places of the earth.¹⁵⁹ Therefore, man comes in different colours, white, red and black.¹⁶⁰

¹⁵⁸ Abū Dawūd from Abū Mūsā al-Ash'arī, *Sunan Abī Dāwūd*, p. 525.

¹⁵⁹ There are quite a few explanations on the element of soil taken to build Adam's body. For example, Abu Hurayrah narrates that Adam's head and forehead is made of dust from Mecca, body from the dust of Jerusalem (Bait al Muqqaddis), thigh from Yemen, upper leg to knee from the dust of Hijjaz, right hand from the dust of the East and the left hand from the West. Skin from the dust of Tāif, liver from that of Mauṣil and heart from al-Jazeera. Refer: M.J. Kister, *Adam*, p. 119. Ibn 'Abbas narrates a *ḥadīth* which speaks of Allah creating Adam's head from the soil of Jerusalem, his face from that of heaven, teeth from Kawsar, left hand from Persia, legs from Indian soil and bones from Hawd hill. Refer: Al-Suyutī (n.d.), *Ithna 'Asyar Rasā'il* Lahore, p. 25-27. Whereas Sa'id bin Jubayr and other scholars said that Adam was created from the dust of a place called Dajna. Refer: al-Qurtubī, *al-Jāmi'*, Volume 1, p. 388

¹⁶⁰ An attempt by researchers in trying to classify the morphology of man including Australians, Negros, Mongolians and so forth did not bring any satisfactory result without the knowledge of the conditions that resulted in these divisions. Refer: Franz Boes (1969), "The Relation between Physical and Social Anthropology" in *Essay in Anthropology*. New York: Krausreprint Co., p. 15. The fact that there are different races of the world does not mean that they are from different species. They are all descendents of Adam. Adam was created from three different colours of soil, red, white and black, sourced from the different places mentioned earlier. This therefore generates different races of man with different skin colours in the world, for example Caucasoid (white skinned), Mongoloid (yellow or reddish) and Negroid and Hindustan (black). These three categories of man have their own individual characteristics. Refer: Earl W. Count (n.d.), *This is Race*. New York: Henry Schuman, p. 44. Refer also Victor Barnouw (1971), *An Introduction to Anthropology*, Volume 1. Illinois: The Dorsey press, p. 126. The only difference is that each race lives in an area of their own and expands through descendants from relationships between them as well as through integration of their race. Refer: Earl W. Count, *ibid*. Religion, work, family, social and cultural values, also influence the different community system of man. Refer: Pertiti J. Pelto (1966), *The Nature of Anthropology*. Ohio: Charles E. Merrill Publishing Co., p. 7

1.3.2 THE STAGES IN ADAM'S CREATION

i. STAGE WHEN EXTRACTING THE ESSENCE OF SOIL

After the collection of several types of soil on earth, the next step in the creation process was that Allah sieved through its dust to extract the essence (سُلَّالَةٌ مِنْ طِينٍ)

whereby Allah took only one portion of the soil, which was truly clean and pure¹⁶¹ in line with the creation of man to whom Allah has given such honour.¹⁶² Allah says in Qur'ān:

"وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَّالَةٍ مِنْ طِينٍ"

"Man We did create from a quintessence (of clay)"¹⁶³

Sūrah al-Mu'minūn (23): 12

ii. STAGE WHEN IT TURNS INTO STICKY SOIL (طين لازب)

After Adam's structure was moulded out of the essence of soil, the second stage was when it turned into sticky soil (طين لازب)¹⁶⁴ where Allah mixed tin with

¹⁶¹ Abu 'Alī bin al-Hassan al-Tibrisi, *Majma' al-Bayān*, p. 234.

¹⁶² Refer *Sūrah al-Isrā'*: 70

¹⁶³ Please refer to A. Yūsuf 'Alī, *The Holy Qur'ān*, p. 875, note 2872.

¹⁶⁴ طين لازب: the situation when soil particles stick to one another. It is then left to harden. Refer: al-Qurtubi, *al-Jāmi'*, Volume 1, p. 86

water. If the *ḥm* is not mixed with water, it will be stagnant and hard. The nature of sticky soil (طين لازب) is similar to something, which stick to the hand. At this

stage, Adam is in clay structure. Allah says:

"إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ"

"Them have We created out of a sticky clay."

Sūrah al-Ṣaffāt (37): 11.

Adam's embryo was left for 40 years¹⁶⁵ in the form of clay until it hard and dry.

These 40 years¹⁶⁶ were interpreted by Ibn 'Abbas based on *kalimah* الدهر which

meant 40 years as Allah says:

"هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا"

"Has there not been over man a long period of time, when he was nothing – (not even) mentioned?"¹⁶⁷

Sūrah al-Insān (76): 1

¹⁶⁵ Al-Ṣābūnī, *al-Nubuwwah wa al-Anbiyā'*, p. 118. Refer also: al-Qurtubī, *al-Jāmi'*, Volume 1, p. 240.

¹⁶⁶ Muḥammad bin Aḥmad bin Iyās al-Ḥanafī (n.d.), *Badā'i' al-Zuhur*. Misr: Dār Ihyā' al-Kutub al-Arabiyyah, p. 37.

¹⁶⁷ Refer to A. Yusuf Ali, *The Holy Qur'ān*, p. 1655, note 5830 & 5831.

This period of 40 years is agreed upon by other Muslim scholars, such as Qatādah¹⁶⁸, Ikrimah¹⁶⁹, al-Thawri¹⁷⁰ and others, in the sense that Adam was digested by several structures (حَمًا مَسْنُونٍ) for 40 years. Allah says:

"وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمٍ مَسْنُونٍ"

Sūrah al-Ḥijr (15): 26,

"خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ"

Sūrah al-Raḥmān (55): 14

iii. STAGE WHEN THE CLAY SMELT (حَمٍ مَسْنُونٍ)

The next process of Adam's creation was that Allah changed his body in the form of sounding clay (حَمٍ مَسْنُونٍ)¹⁷¹ for 40 years. Allah says:

"وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمٍ مَسْنُونٍ"

"We created man from sounding clay from mud moulded into shape"¹⁷²

Sūrah al-Ḥijr (15): 26, 28, 3; Sūrah al-Raḥmān (55): 14

¹⁶⁸ He is Qatadah bin Da'amah bin Qatadah aal-Suddusi al-Basri. Died in Ja'an in 118H. Refer: Abu 'Abdu'llah Syams al-Din al-Dhāhibiyy, *Tadhkirah al-Huffāz*, Volume 1, p. 124.

¹⁶⁹ He is 'Ikrimah bin Abu Jahl. A Sahabi, he embraced Islam on the opening of the Mecca fort and was very pious. He lived in Syam in the times of Caliph Abu Bakr.

¹⁷⁰ Al-Thawri is Sufyan bin Sa'id bin Masruq al-Thawari al-Kūfi. He was a very pious and holy Huffaz. Died in the month of Sya'bān 161H

¹⁷¹ الصلصال is mud, which has changed black in colour, and smells because of its mixture with water for a long period of time. Refer: Butrus al-Bustāni (1983), *Munhit al-Munhit*. Beirut: Maktabah Lubnān, p. 515.

¹⁷² A. Yusuf Ali, *The Holy Qur'ān*, p. 642 note 1966.

According to al-Bayḏāwī, this stage is known as حمًا مسنون because of the darkness of its colour and the foul smell. This condition occurred after the clay was mixed with water for such a long time.¹⁷³

iv. STAGE WHERE THE CLAY HAS HARDENED (الصلصال)

At last, Adam was digested in the hard structure, for example earthenware (الصلصال كالفخار).¹⁷⁴ This stage took 40 years. This means that the complete process of Adam's creation took 120 years before Allah breathed the soul into the structure of Adam's body.¹⁷⁵

Ibn 'Abbās explained that the meaning of الصلصال is good soil, hot, when mixed with water will stick, and when stirred will create sounds.¹⁷⁶ When Adam's body was at this stage (*ṣalṣal*), it became more beautiful and graceful. It changed just the black structured soil to its form as a man. When the soil was completely dried, it emitted sounds when knocked upon, because of the friction between both

¹⁷³ In 'Afīf 'Abd al-Fattāḥ Ṭabbārah (1985), *Ma'a al-Anbiyā' al-Qur'ān al-Karīm*. Beirut: Dar al-Malayin, p. 46

¹⁷⁴ *Ṣalṣal* (الصلصال) means hardered soil, this is extracted from the statement القمقة which means sounds; ringing, tinkling and thumping in the air repetitively like iron being hit and the sound of the wind. Refer: Abū Ḥasan al-Tibrisi, *Majma' al-Bayān*, p. 234. Refer also: 'Alī bin Muḥammad bin Ibrāhīm al-Kahzrī al-Baghdādī (1979), *Tafsīr al-Qur'ān al-Jalīl al-Musamma Lubāb al-Ta'wīl fī Ma'āni al-Tanzīl*. Beirut: Dar al-Fikr, p. 64. Here after this book will known as *Tafsīr al-Qur'ān*.

¹⁷⁵ In al-Syawkānī, *Faṭḥ al-Qādir*, p. 129.

¹⁷⁶ al-Baghdādīyy, *Tafsīr al-Qur'ān*, p. 64.

soils.¹⁷⁷ This is the norm for the soil, which has stuck together after being dried thoroughly. This type of drying is similar to that of earthenware.¹⁷⁸

This is the last stage in the development of Adam's physical formation. At this stage, Allah made Adam into an empty mould of a man, and allowed it to dry for 40 years. After such thorough drying, the mould becomes so extremely solid and hard that it emits a shrill sound when an object hits it. This was the sign that the time was right for Adam to be formed as a complete man.

v. THE STAGE OF BREATHING THE SOUL (المرحلة التكوينية)

This stage is known as the formation stage (المرحلة التكوينية).¹⁷⁹ After some time,

Allah breathed the soul into Adam's body. With the entrance of the soul, he

became a man with flesh, blood, and nerves, was able to move, to want and to think, as his creation made him beautiful and complete.¹⁸⁰ Allah says:

"فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ"

"When I have fashioned him (in due proportion) and breathed into him of My Spirit, fall ye down"¹⁸¹

¹⁷⁷ Samih 'Aâtif al-Zayn (1986), *Qiṣāṣ al-Anbiyā' fī al-Qu'rān al-Karīm al-Mukhtār min Majma' al-Bayān al-Ḥadīth*. Beirut: Dār al-Kitāb al-Lubnānī, p. 33.

¹⁷⁸ Abd al-Karim al-Kahtib (1967), *Tafsīr al-Qur'ān li' al-Qur'ān*. Cairo: Dar al-Fikr al-'Arabiyy, p. 671

¹⁷⁹ Al-Ṣābūnī, *al-Nubuwwah wa al-Anbiyā'*, p. 112

¹⁸⁰ Afif 'Abd al-Fattah Tabbarah, *Ma'a al-Anbiyā' fī al-Qur'ān al-Karīm*, p. 33

Rasūlul'ILah explained that Adam, the father of man, was created by Allah who breathed the soul into him as explained in his saying.¹⁸²

"انت آدم ابو الخلق خلقك الله بيدي ونفخ فيك من روحي"

"You are Adam, father of all matter. Allah created you with His own hands, and then breathed soul into your body."¹⁸³

The soul breathed by Allah into Adam's body entered through his head. The moment it reached there, the angels asked Adam to utter, and so he did. When the soul reached his eyes, Adam saw the fruits in heaven. After reaching his throat, he felt the urge to eat. Even before the soul reached his legs, Adam jumped towards the fruits.¹⁸⁴ Seeing Adam's behaviour, Allah says:

"خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ"

"Men is a creature of haste"¹⁸⁵

Sūrah al-Anbiyā' (21): 37

¹⁸¹ Refer to A. Yusuf Ali, *The Holy Qur'an*, p. 643, note 1968.

¹⁸² Muhyi al-Dīn Abū Zakariyyā Yahyā (1972), *Ṣaḥīḥ Muslim bi al-Syarḥ al-Nawāwī*. Beirut: Dār Iḥyā' al-Turāth al-'Arabiyy, Volume 3, *Bab al-Takwīm*, p. 58-59.

¹⁸³ Transl. *Terjemah Hadis Sahih Muslim*. Volume 1, p. 106.

¹⁸⁴ Muḥammad al-Faqīy (1979), *Qisṣ al-Anbiyā' 'Aḥdathuhā wa 'Ibaruhā*. Maktabah Wahbah, p. 86.

¹⁸⁵ Refer also: Ibn Kathīr, *al-Bidāyah*, Volume 1, p. 86.

¹⁸⁵ Refer to A. Yūsuf 'Alī, *The Holy Qur'an*, p. 830, note 2699.

This was the condition of Adam after receiving his soul. He began to live, was conscious, comprehending and free to move about.

The soul¹⁸⁶ is something abstract, and is not known by anyone else, except Allah, The Creator. This means that with Allah's orders its existence will give benefits to a body.¹⁸⁷

The messenger of Allah was asked about the soul and Allah says:

"وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي"

"They ask thee concerning the spirit (of inspiration) Say: The Spirit (cometh) by command of my Lord..."

Sūrah al-Isrā' (17): 85.

The soul, which is bestowed by Allah to Adam, was specially chosen and better than other souls of man.¹⁸⁸ It was to prepare man, especially Adam, with noble characteristics, in the way of truth because the soul is a jewel from a higher dimension (*Ilāhiyyah*).¹⁸⁹

¹⁸⁶ The term 'soul' (روح) in the Qur'an is mentioned in 25 places. Ibn Qayyim in his sacred book *al-Ruh* stated that the term held several meanings. Some of these meanings include the angel Gabriel that is "*Rūḥ al-Qudūs*" (*Sūrah al-Najm* (53): 5, *Sūrah al-Qadr* (97): 4). 'Soul' also means revelations /al-Qur'an (*Sūrah al-Nahl* (16): 2). The term 'soul' however, which is mentioned several times in the Qur'an referring to the tasks/Allah's creation which no one could explain its consequences, for example the breathing of soul into Adam (*Sūrah al-Hijr* (15): 29) and unto his descendents (*Sūrah al-Sajdah* (32): 9). Refer: Syams al-Dīn Ibn Qayyim (1982), Beirūt: Dār al - Kutub al-Ilmiyyah, p. 206

¹⁸⁷ Fakhr al-Rāzi (1407H), *Yasaluka 'an al-Rūḥ*. Cairo: Maktabah al-Qur'an, p. 22.

¹⁸⁸ Abdullāh 'Alī bin Juma'at al-'Urus al-Jawzi (1963), *Tafsīr Nūr al-Thaqalayn*. Maktabah al-Hikmah bi Qum, p. 11.

¹⁸⁹ Muḥammad 'Uthmān Najjāt (1986), *Al-Qur'an wa 'Ilm al-Nafs*. Cairo: Dar al-Syuruq, p. 209. Refer also: Al-Bahri al-Khul, *Ādam 'a.s: Falsafah Taqwīm*, p. 33

Imām al-Ghazzālī sees a closely related link between the soul and the body. The relationship is not from a specific event but as a whole. The soul he referred to is called *Laṭīfah Rabbāniyyah*, which is specifically related to the liver. Its function is to recognise Allah, to move closer to Him, to work for Him and to obtain His blessings. *Laṭīfah Rabbāniyyah* is located in the physical liver of a person, suitable for his functions as Allah's caliph.¹⁹⁰

From Imām al-Ghazzālī's statement, we find that man is made of three main elements: The body, soul (life) and *Laṭīfah Rabbāniyyah* (spirit). The last element differentiates man from animals and plants. From this aspect, the concept of man according to Islam corresponds with the concept in Christianity. According to the Bible, man is made of three elements: the body, spirit and soul.¹⁹¹

The soul and body are miracles of Allah's creation. The soul is the heart enlightened by Allah combined with the body, which originates from the world of *maddi*. The soul and body rely on one another. With soul, man can build civilisation. If the soul and body are separated, man will die. This is man, Allah's creation in whom life is transient.

1.3.5. THE CREATION OF EVE ACCORDING TO THE QUR'ĀN

After the creation of Adam, as man, has been completed, Allah placed him in heaven.¹⁹² Everything he needed, such as food drink and a place to live was

¹⁹⁰ *Ihyā' 'Ulūm al-Dīn*, Volume 3, p. 1348

¹⁹¹ It was made clear in a discussion on the concept of man according to Christianity – May the God who Gives us peace make you holy in every way and keep your whole being – spirit, soul and body. Refer: *I. Thessalonians. 5: 33*. Refer: Catholic Association, *Good News Bible*, p. 256

¹⁹² Refer *Sūrah al-'A'raf (7): 19*.

provided. Nevertheless, it was still not enough for him.¹⁹³ He felt lonely without anyone at his side. Allah, The All Knower wanted to fulfil his wish. As a result, Allah created a partner of a different sex, to entertain him, and that they would fulfil each others' needs. Allah says:

"يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا

وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً"

"O mankind! Reverence your Guardian-Lord, who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women."¹⁹⁴

Sūrah al-Nisā' (4): 1.

The above verse explains the creation of Adam's partner, Eve. Many different interpretations have been presented by the *Mufasssirūn* according to their understanding. Al-Khawārizmī (467-538H) said that the meaning of *was the creation of Adam's essence from earth and his partner from*

a bone from his rib.¹⁹⁵ He adds that in another verse, Allah says:

"هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا"

¹⁹³ al-Tha'labiy, *Qisās al-Anbiyā'*, p. 18

¹⁹⁴ Refer to A. Yūsuf 'Alī, *The Holy Qur'ān*, p. 178, note 504.

¹⁹⁵ Abū al-Qāsim Jarū'ILah Maḥmūd bin 'Umar al-Zamakhshyārī al-Khawārizmī, *al-Kashaf*, Volume 1, p. 241

"It is He Who created you from a single person (Adam), and made his mate of like nature, in order that he might dwell with her (in love)...»¹⁹⁶

Sūrah al-'A'rāf (7): 189

The word (*kalimah*) " منها " here means " من جسها " from Adam's body, but the method is not known.¹⁹⁷

Al-Alūsiyy's opinion is the same as al-Khawārizmī's. According to him, Eve's creation from a rib bone has its own meaning, which is that The Most Powerful Allah created a living essence (Eve) from another's living essence, without using the method of "birth". This shows Allah's power in making something alive from a solid object.¹⁹⁸

Several sacred books of *Tafsīr* have also recorded stories, which are parallel to the view of al-Khawārizmī.¹⁹⁹ The following story explains that Adam felt extremely tired and fell asleep after walking in heaven. According to Ibn 'Abbās, while Adam was asleep, Allah (s.w.t.) removed a rib bone from his left ribs²⁰⁰ and from this, He created his partner.²⁰¹

¹⁹⁶ Refer to A. Yusuf Ali, *The Holy Qur'ān*, p. 398 note 1162.

¹⁹⁷ Al-Khawārizmī, *al-Kashaf*, p. 138

¹⁹⁸ Al-Alūsiyy al-Baghadādi, *Rūh al Ma'āni*, Volume 3, p. 182.

¹⁹⁹ Refer: al-Tha'labiy, *Qīṣṣ al-Anbiyā'*, p. 18. Refer also: Ibn Kathir, *Tafsīr al-Qur'ān al-'Azīm li Ibn Kathīr*. Volume 1. Qahirah: Maktabah 'Isa al-Bābiy al-Halabiyy, p. 74

²⁰⁰ Allah removed a rib bone from Adam's left body and then wrapped it with flesh without Adam feeling any pain. This rib bone is named *al-Qusairī*. Refer: Al-Tha'labiy, *Qīṣṣ al-Anbiyā'*, p. 18. Refer also: Jalāl al-Dīn Muḥammad bin Aḥmad al-Maḥla and al-Suyūṭī (n.d.), *Tafsīr al-Jalālain*. Beirut: Dār al-Ma'rifah, p. 9.

After woke up from sleep, Adam was shocked to find a woman next to him. This is reported by Ibn. Mas'ūd that the companion of the Prophet related:

"...فلما اتبته قيل له: من من؟ قال: امرأة، قيل: وما اسمها؟ قال: حواء،

قيل: ولم سميت امرأة؟ قال لأنها من المرء أخذت وخلقت من أعوح وهو

قيل: ولم سميت حواء؟ قال: لأنها خلقت من حيّ ... امرأة خلقت من

ضلعك لتسكن إلى"

The angels asked: Who can this be, Adam? He answered: Woman. What is her name? Adam answered: Eve. They asked again, why is she named Eve? Adam added: "Because she is made of something living (From Adam's own self)". The angels ended by asking: "Why did Allah create her?" For both of us to live with each other, Adam answered.²⁰²

The term Eve (حواء) originates from the term حوى meaning live. She is named such because she was created from Adam who is alive. Adam was the person who named her Eve.²⁰³ The *ḥadīth* explains that Eve was created from Adam's rib. The Prophet (ṣ. 'a. w) said:²⁰⁴

²⁰¹ Jabir al-Syāl (n.d.), *Qisās al-Nisā' fī al-Qur'ān al-Karīm*. Cairo: Maktabah al-Turāth al-Islamiyy, Volume 1, p. 125

²⁰² al-Qurtubī, *al-Jāmi'*, Volume 1, hal. 301 and refer also to Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, Volume 1, p. 74.

²⁰³ Al-Ṣābūnī, *al-Nubuwwah wa al-Anbiyā'*, p. 121.

²⁰⁴ Muslim, from Abū Hurayrah, Volume 2, p.109. Refer also: Ibn Hajar, *Fath al-Bārī*, Volume 6, p. 177-178.

"استوصوا بالنساء خيرا فان المرأة خلقت من ضلع وان أعوج شئ في

الضلع أعلاه. يزل أعوج ، استوصوا بالنساء خيرا"

"Give advice to woman the best you can as woman was created from a rib bone and the rib bone is crooked at the end. If you correct it, it might snap but if you leave it, it will continue to be crooked. Therefore, advise woman well."

Most of the *ḥadīth* that explains Eve's creation are *Ḥadīth Ṣaḥīḥ* though several scholars believe it to be only *Ḥadīth Ahād*.²⁰⁵ There are also scholars who deny this incident, for instance, Abu Muslim.²⁰⁶ He explains that this is because there is no verse in the Qur'ān and *Ḥadīth* denying that Eve was also made from soil. Thus they concluded that like Adam, Eve was also made from soil.²⁰⁷ This opinion is similar that of Muḥammad Ismā'īl Ibrāhīm in his book *Qiṣāṣ al-Anbiyā' wa al-Rasūl*.²⁰⁸

²⁰⁵ In Mustafa KS, *Al-Qur'an Menyoroti Kejadian Manusia*, p. 21. Only one narrator relates *Hadith Ahad*. The Rafidah Group, philosophers, some from Mu'tazilah, are of the opinion that it is necessary to observe the *Hadith Ahad*. After Rasulu'llah died, many Muslims practice the *Hadith Ahad*, especially its principles, laws, fatwas and religious services. Refer: Al-Azhār al-Syarīf (1983), *Buḥūth fī al-Qur'ān al-Karīm*. Cairo: al-'Id al-Alfī Azhār, p. 164.

²⁰⁶ Abū Muslim al-Khawālānī. His name is Yaa'qūb bin 'Auf. Ibn Sa'ad says: he is one who is thiqah among the Tabi'in. Refer Abū al-Hasan 'Alī bin 'Umar al-Darāqutni (1985), *Zikr Asmā' al-Ṭābi'in*. Beirut: Muassah al-Kutub al- Thaqafiyyah, p. 289

²⁰⁷ *Ibid*

²⁰⁸ (1981), Beirut: Dār al-Fikr al-'Arabiyy, p. 27.

Referring to Abū Muslim's opinion above, it is clear that it is against the interpretations of the verse: "*He (Allah) created you from one*". This is because if Adam and Eve were both created from soil, the descendents would have come from two bodies (and not just of one, Adam) as Allah says:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا

"زَوْجَهَا"

"O Mankind! Reverence your Guardian-Lord, Who created you from a single person, created oflike nature, his mate and from them twain scattered (like seeds) countless men and women..."

Sūrah al-Nisā' (4): verse 1.

Apart from that, there is clear evidence in the woman's name itself, Eve, meaning live which means created from a living thing (Adam's rib bone) because the nature of the soil is stagnant and stiff.

There is no clear explanation, either from the Qur'ān, *Ḥadīth* or *Tafsīr*, which explains how the rib bone was shaped to create Eve. The *ḥadīth* only mentions the object used but the method used to shape it is not noted in any source.

After Eve's completion, Allah ordered Adam and Eve to live in heaven as in His saying:

"وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ"

“We said: O Adam! Dwell thou and thy wife in the Garden”

Sūrah al-Baqarah (2): 35

Was the Garden of Eden a place on this earth? Obviously not For, in *Şūrah al-Baqarah (2)*: verse 36, it was after "The Fall" that the sentence was pronounced: "On earth will be your dwelling place". Before "The Fall", we must suppose man to be on another place altogether of felicity, innocence, trust, a spiritual existence and unaware of all things. Man is also not conscious of his things outside his sphere. The forbidden tree was not the tree of knowledge for man was given in that perfect state fuller knowledge than he has now: it was the tree of evil, which he was forbidden not only to eat, but even to approach.²⁰⁹

Most of the scholars from the *Ahl al-Sunnah wa al-Jamā'ah* group are confident that the heaven in which Adam and Eve lived is *Jannah al-Khuld*. They stand firm on a few reasons, which strengthen this opinion. Allah says:

"اَسْكُنْ أَثْتَ وَرَوْحِكَ الْجَنَّةَ"

“Dwell thou and thy wife in the Garden”

The word الْجَنَّة here means *Jannah al-Khuld*. Apart from that there are several verses where Allah forbid them to eat the *khuld* fruit, the name given by *Iblīs*. Here, *khuld* means eternity and permanent. This is the characteristic of heaven and

²⁰⁹ Refer to A. Yusuf Ali, *The Holy Qur'ān*, p. 25, note 50. This topic will be discussed farther in Chapter Three, Chapter Four, Chapter Five and Chapter Six.

this heaven refers to *al-Khuld*.²¹⁰ They have also interpreted the *Ḥadīth* on the *syafa'at* as narrated by Imām Muslim (يا أبانا استفتح لنا الجنة) with the meaning *al-khuld*.²¹¹

On the other hand the *Mu'tazilah* and *Qadariyah* declare that the heaven is not *Jannah al-khuld* but heaven on earth (أرض عدن). This is because, according to them, if they had lived in heaven, Satan would not have been able to reach them and Adam would not have done wrong as heaven is a pure place.²¹²

There is no exact answer to this debate, as each of them stands firm on his own opinions. As a result of this, there is a group of scholars who do not want to provide an opinion (*tawaqquf*) as to them the Qur'ān does not mention clearly enough the name of that heaven.²¹³

In our opinion, this is a more realistic view and it is safer to accept as the Qur'ān and *Ḥadīth* do not mention heaven's name clearly and we also are not sure where it actually is. It is enough for us to know that Adam and Eve lived in heaven. In fact, this is one of the *sam'īyyā* matters that only Allah will be able to explain for.

²¹⁰ Muḥammad al-Faqīy, *Qisās al-Anbiyā' 'Ahdathuhā wa 'Ibruhā*, p. 23.

²¹¹ Al-Ṣābūnī, *al-Nubuwwah wa al-Anbiyā'*, p. 122

²¹² Al-Ṣābūnī, *ibid*, p. 121

1.4 THE BACKGROUND OF SHAJARAT ACCORDING TO THE QUR'AN

The stories of Adam and Eve's creations debated earlier explains that they both lived in heaven luxuriously. Allah allowed them to enjoy all (forms of) pleasures, which were easily reached – all except a tree, which was forbidden. If they approached it, they will harm themselves. *Sūrah al-Baqarah* (2), verse 35 tells the story:

"وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا

تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ "

"We said: "O Adam! dwell thou and thy wife in the Garden. And eat of the bountiful things therein as (where and when) ye will, but approach not this tree, or ye run into harm and transgression"²¹⁴

Sūrah al-'A'rāf (7) also relates the same in verse 19:

"وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ

الشَّجَرَةَ فَتَكُونَا مِنَ "

²¹³ Ahmad Bahjat (1987), *Awliyā' Allah*. Cairo: Dār al-Bayān al-Turāth, p. 40

²¹⁴ Refer to A Yusuf Ali, *The Holy Qur'an*, p. 25, note 51.

“O Adam! Dwell thou and thy wife in the Garden, and enjoy (its good things) as ye wish: but approach not this tree, or ye run into harm and transgression”²¹⁵

Both these verses explain that after their creation were completed, Adam and Eve were ordered to live in heaven and forbidden to approach the tree which will harm them. The Qur’ān however, does not describe the shape and type of the forbidden tree.

Satan is men’s main enemy, who tried to seduce and confuse Adam and Eve as stated in the Qur’ān. Eventually, Satan persuaded them and they both harm themselves by disobeying Allah’s prohibition. The Qur’ān however, does not state the nature of the disobedience that took place, which caused them harm.

Nevertheless, *sūrah Tāhā* (20) verse 120 states:

"فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا

يَبْلَى "

“But Satan whispered evil to him: he said: “O Adam! I lead thee to the tree of eternity and to a kingdom that never decays”²¹⁶

²¹⁵ Refer to A. Yusuf Ali, *The Holy Qur’ān*, p. 344, note 1003 & 1004.

²¹⁶ *Ibid*, p. 815, note 2643.

Based on the above verse, it is clear that the forbidden tree is known as *shajarat*, the name given by Satan in an attempt to seduce and confuse Adam and Eve to disobey Allah's orders. In *sūrah Tāhā* (20) verse 121, it is stated that Adam and Eve had eaten the fruit from the tree. This explains their disobedience and transgression. Based only on the two verses, the name of the tree and the nature of Adam and Eve's disobedience and harm to themselves is determined, but the Qur'ān does not discuss the matter in detail. Therefore, it is necessary to study this subject in order to get a better understanding of *shajarat* and the nature of the harm to Adam and Eve, based on Islamic sources.

1.4.1. DEFINITION OF SHAJARAT

It is stated earlier that the name *al-khuld* is the one given by Satan to the forbidden tree. There is a clear evidence from the earlier verses in *sūrah al-Baqarah* (2), verse 35 and *sūrah al-'A'rāf* (7), verse 19, that Allah referred to the tree without a name and gave no indication of the type of tree. It was only Satan who named it such in his effort to seduce Adam and Eve to disobey Allah's orders as stated in *sūrah Tāhā* (20) verse 120. Therefore, the debate on the understanding of *khuld* will only refer to the meaning of the term itself from the language aspect and the interpretation of the verse, which presents reasons as to why it was named as such.

The Arabic meaning of *khuld* is eternity or forever permanent.²¹⁷ This however is not the name of the forbidden tree, as it is the name given by Satan, as mentioned earlier. Satan gave the name to the tree for the main purpose of seducing Adam

²¹⁷ Ibn Manẓūr, *Lisān al-'Arab*. Under the name *khuld*.

and Eve. Muhammad al-Sabuni explains that this is a 'trick', which quoted in Arabic as بالخير الصادق وهو وحده المصدر المعتمد—أن أعواء على الشر يقع في صورة من

الصور that on the surface may have looked like advice.²¹⁸

According to Sayyid Quṭb and Sa'id Ḥawwā, in exposing man's weakness, Satan realised that there was something sensitive in Adam: age and limited strength. This is the main weakness of all man. Men are, therefore, easily attracted to long life and power. It is these characteristics that enabled Satan to instigate man easily.²¹⁹ If we study the concept of man in depth, he is found to lean towards his path, his wants, his ability to think and so on. Men are indirectly influenced by these characteristics. Therefore it is necessary to use one's mind wisely. However, men tend to incline towards their desires. Satan is very aware of this and in turn uses it to weaken men.

Based on this, Satan named the tree *al-khuld* to attract Adam and Eve's attention to the prospect of living forever in heaven, a place full of pleasures. This is because Adam and his partner's main task was to prosper and develop the earth according to the Divine Law after the genies (*Jin*) failed in their task before them (man). Adam's task is to be a caliph and as God's servant, be loyal to Allah and abstain from the forbidden. This important effort is needed to enable Adam to build a ties of kinship, which develop Adam's generations. Adam and Eve,

²¹⁸ Muḥammad 'Alī al-Ṣābūnī (1981), *Ṣafwah al-Tafāsīr*. Volume. 3. Beirut: Dār al-Qur'ān al-Karīm, p. 74.

²¹⁹ Sayyid Quṭb (1982/1985), *Fī Zīlāl al-Qur'ān*, Volume. 4. 10th edition. Beirut: Dār al-Sayrūq, p. 2354. Hereafter, this book will be known as *Fī Zīlāl* and refer Sa'id Ḥawwā (1985), *al-Asās fī al-Tafsīr*, Volume 7. Cairo: Dār al-Salām, p. 340. Imam al-Qurṭubī, *al-Jāmi'*, Volume 1, p. 299-300.

therefore, are responsible for producing a generation who will obey the Divine Law. After these tasks are completed, Adam and Eve will be returned to Allah. This means that the age and power granted unto them by Allah was limited. This situation was exploited by Satan who, by dragging Adam and Eve to the forbidden tree caused them to transgress against Allah. Satan "convinced" Eve to persuade Adam to be disobedient to Allah by eating the *khuld* fruit mentioned in the Qur'ān.

Satan's persuasion, which seemed like advice, managed to attract Eve after it failed to persuade Adam. As mentioned earlier, men are intelligent creatures and able to think for themselves. However, we cannot deny that men are creatures with desires for, food, drinks, socialising, carelessness and such. All men possess these characteristics. If the encouragement seems like advice, men will readily accept it, thinking that it was a piece of sincere advice. This happened to Eve, whose creation was from Adam's rib, which is both soft and hard. Eve assumed that Satan's words were sincere without knowing anything about Satan himself. This is because Eve did not witness the incident where Satan refused to bow to Adam as a sign of respect. This once again, shows that men are lacking in many ways and are far from perfect. The Creator thus differentiated them as *Khāliq* (The Creator) and *makhlūq* (the creature), although man is created as an image of God. It is clear that *al-khuld* is a name created by Satan to portray that Adam and Eve would live forever in heaven just by eating the *khuld* fruit. This is to say that Allah was correct in forbidding them to approach the tree for fear that they would transgress against His orders which made them responsible for the prosperity and

development of the earth based on the Divine Law (*Shari'ah*). In this event, Eve assumed that it was not wrong to eat the fruit, as she was confident that they would continue to fulfil the mandate of Allah as caliphs. It is clear that it was merely a trick by Satan, which seemed like advice which prompted both Adam and Eve to do wrong.

Apart from that incident, Eve's life in heaven was not difficult. All was provided for and she did not have any enemies. Only Satan was her main enemy. She however, had not been seduced and tricked by Satan before and did not understand his tricks. This looked innocent and it would benefit her future to live forever in heaven. It is this reasoning that encouraged Eve to think that it was not wrong to listen to Satan, whom she thought of as a friend, as he had lived there long before her. She assumed that he was more experienced with the way of life in Heaven. Even though Adam had advised Eve to be careful with Satan, it is man's nature to be impatient, as seen with Adam's creation. Eve believed Satan and therefore persuaded Adam to do wrong.

Man should always remember the moral of the story as it is an indirectly reminder for man to always be careful of the incitement and persuasion of Satan.

1.4.2. THE TYPE (IDENTITY) OF SHAJARAT

There are several views and opinions, especially from the *Mufasssirūn*, as to the type (identity) of the forbidden tree. This is because the Qur'ān and *ḥadīth* do not describe the appearance of the tree, known as *shajarat al-khuld*. Muslim scholars,

especially the *Mufasssirūn*, believe that this is an opportunity to search for the identity of the tree including using the *ijtihād* method allowed in Islam.

Nevertheless, there are several opinions regarding its type based on personal opinions and narrations of the companions of the Prophet Muhammad. According to Imām al-Fakhr al-Rāzī, a famous *Mufasssirūn*, there are several narrations on the type of forbidden tree.²²⁰ Mujāhid and Sa'id ibn Jubir, also explain that Ibn 'Abbās spoke of the forbidden tree as a 'wheat plant', which in Arabic is السنبلة،

والحبة منها ككلى البقر. This is based on Abu Bakr's question to Rasulallah (pbuh) on the forbidden tree. Rasulallah explained that it was a 'wheat plant' which quoted in Arabic as هي السنبلة، والحبة منها ككلى البقر، أحلى من العسل وألين من الزيد.

²²¹

Imām al-Fakhr al-Rāzī continued his discussion on the tree by presenting al-Suddi's narration that Ibn Abbas and Ibn Mas'ud spoke of the tree as a grape plant هي الكرم، ولذلك حرمت علينا الخمر. Mujāhid and Qatādah on the other hand, place it

as a 'tin tree' هي شجرة التين.²²²

²²⁰ Al-Fakhr al-Rāzī, *al-Tafsīr al-Kabīr*, Volume 2. Edition 3. Cairo: Dār al-Fikr, p. 6.

²²¹ *Ibid.*

²²² *Ibid.*

Apart from that, Imām al-Fakhr al-Rāzī also presented al-Rabi' ibn Anas's opinion that the tree is a tree 'if eaten by somebody will cause impurity or bowel movements to that person ' which quoted in Arabic as فإذا اكل منها وقع الحدث²²³

The opinion presented by Rasulullah's friends by Imām al-Fakhr al-Razi in his sacred book is said to have not given a concrete explanation on the type of tree. Imām al-Fakhr al-Rāzī states that his belief is only on the Qur'ān, which does not completely explain the tree. This, he says, is why we do not need to know about the tree in detail, as a matter of *sam' iyyā*. Furthermore, the Qur'ān does not debate this in any other verses to explain the status of the forbidden tree.

Al-Qurṭubī is of the same opinion as Imām al-Fakhr al-Rāzī. He has also presented the views of several companions of the Prophet as presented by Imām al-Fakhr al-Rāzī and concluded by referring to Ibn 'Atiyah's opinion that there is no true narration on the tree. He says that it is important for every Muslim to accept Allah's command to Adam to not approach the tree known as *shajarat al-khuld*, the name given by Satan.²²⁴

Al-Qurṭubī also presents Imām al-Qushairī's opinion, which states that his father believes that the forbidden tree, in general, is a 'tree of trial and tribulation' which in Arabic quote as *syajarat al-miḥnah* شجرة المحنة.²²⁵

²²³ *Ibid.*

²²⁴ al-Qurṭubī, *al-Jāmi'*, Volume 1, p. 305

²²⁵ *Ibid.*

Based on these opinions, we can see that this is closer to the hidden meaning behind the incident of transgression. This means that the tree is a testing ground for Adam and Eve's loyalty in upholding Allah's orders. This means that indirectly, Allah is testing his creation to see how responsible and loyal they are in carrying out His orders, after being bestowed with mind and strength to fight his desires – even though Allah already knows this. After all, men have been given the responsibility to do things at their own discretion. It is clear that Satan managed to seduce Eve but not Adam. As a result, it can be deduced that men have the ability to contemplate. This will have to be studied in depth to see the extent of its validity. Nevertheless, the ability to reason is also demonstrated by women these days. Or is it that because of that incident, men having to bear more responsibilities than women, especially in the aspect of family leadership? This means that a study has to be done to explain this question. After all, when referring to Adam and Eve's creation, it is appropriate to explain the characteristics and personalities of men and women. This subject will be further debated in Chapter Four.

What is clear about the tree is that it attracted different opinions such as 'grape', 'wheat plant' as so on from the aspect of knowledge of the companions of the Prophet (s. 'a. w) about the trees in the world. This is why they stated that the forbidden tree was similar to the trees on earth. There is a possibility that, that may be true. This is because Adam had been given the knowledge of objects available in heaven as a foundation before being given the task of developing the

world and definitely the names of those objects existed in the world to enable Adam to prosper in it easily.²²⁶

On a whole, it is clear that there is no complete explanation on the tree in any Quranic verses except for the *sūrah*, which touch directly on Adam and Eve and relating to *shajarat*. This opens the doors of *ijtihad* to understand it deeper using the *ijtihad* effort allowed in Islam. For this reason, this research will try to explain the concept clearly, based on the opinions of *Mufasssirūn* particularly Imām al-Qurṭubī and Imām Sayyid Quṭb, who directly debate this subject in their *tafsīr*. This study will also discuss Christianity's perspective, particularly St. Augustine and St. Thomas Aquinas's views in comparison. This subject will be debated completely in Chapter Two to Chapter Five. What is important is that in general, the tree is forbidden, and known as *al-khuld*, a name given by Satan with the purpose of seducing Adam and Eve. As a result of this, both of them disobeyed Allah's order and harmed themselves. Further elaboration will also be presented in Chapter Two.

1.4.3 GARDEN OF EDEN OR *AL-JANNAH*

In the Qurān (and the Ḥadīth), Paradise is a very physical place with many physical delights, including food, shade and fair maidens, all of which evoke many fond imageries to the Arab living in the harsh desert, and influenced many a Muslim to fight for Islam. Many Muslim have been adamant about the pleasures of Paradise.

²²⁶ Refer *Sūrah al-Baqarah* (2).

Al-Jannah; "the garden" and the term *al-Firdaūs* has been used to mean a specific region in Paradise.²²⁷ The Qur'ān gives eight different names, which Muslim theologians take to be eight different level or stages of Paradise.²²⁸ There are *Jannah al-khuld*²²⁹ (the Garden of Immortality²³⁰) which also known as Eternal Garden; *Dār al-Salām*²³¹ (The Abode of Peace), which also known as The Home of Peace; *Dār al-Qarar*²³² (The Garden). It also known as The Garden of Bliss and Paradise; *Jannah al-'Adn*²³³ (The Gardens of Eden) and also known as The Garden of Everlasting Bliss, The Gardens of Perpetual Abode, The Gardens of Eternity and The Gardens of Eden; *Jannah al-Ma'wā*²³⁴ (The Gardens of Retreat). This heaven also known as The Gardens of Hospitable Home, The Gardens of Abiding Place, The Gardens of Eternal Abode and Eternal Paradise; *Jannah al-Na'im*²³⁵ (Paradise) and also known as The Garden, Heaven and Paradise; *'Illīyyīn*²³⁶ ('Illīyyin) and *Jannah al-Firdaūs*²³⁷ (The Gardens of Paradise) and also known as Blissful Paradise.

Was the Garden of Eden a place on this earth? Obviously not For, in *Ṣūrah al-Baqarah* (2): verse 36, it was after "The Fall" that the sentence was pronounced: "On earth will be your dwelling place". Before "The Fall", we must suppose man to be on another place altogether of felicity, innocence, trust, a spiritual existence

²²⁷ Ibn Manzūr, *Lisān al-'Arab*, volume 4, p. 121

²²⁸ *Ibid*

²²⁹ *Sūrah al-Furqān* (25): 15

²³⁰ According to Yūsūf 'Alī and Imām Rashad Khilāfā, this Paradise known as Eternal Garden; the heaven that Adam and Eve stayed after their creation and been seduced by Satan. Imām Shakīr refer this Paradise as Abiding Garden whereas Imām Sher 'Alī refer it as Garden of Eternity.

²³¹ *Sūrah al-An'ām* (6): 127

²³² *Sūrah al-Mu'min* (40): 42

²³³ *Sūrah al-Bara'ah* (9): 72-73

²³⁴ *Sūrah al-Sajadah* (32): 19

²³⁵ *Sūrah al-Mā'idah* (5): 70

²³⁶ *Sūrah al-Tatfīf* (83): 18

²³⁷ *Sūrah al-Kahf* (18): 107

and unaware of all things. Man is also not conscious of his things outside his sphere. The forbidden tree was not the tree of knowledge for man was given in that perfect state fuller knowledge than he has now: it was the tree of evil, which he was forbidden not only to eat, but even to approach.²³⁸

Most of the scholars from the *Ahl al-Sunnah wa al-Jamā'ah* group are confident that the heaven in which Adam and Eve lived is *Jannah al-Khuld* (The Garden of Immortality or Eternal Paradise). They stand firm on a few reasons, which strengthen this opinion. Allah says:

"اسْكُنْ أَنتَ وَرَوْحُكَ الْجَنَّةَ"

“Dwell thou and thy wife in the Garden”

The word الْجَنَّة here means *Jannah al-Khuld*. Apart from that there are several verses where Allah forbid them to eat the *khuld* fruit, the name given by *Iblīs*. Here, *khuld* means eternity and permanent. This is the characteristic of heaven and this heaven refers to *al-Khuld*.²³⁹ They have also interpreted the *Ḥadīth* on the *syafa'at* as narrated by Imām Muslim (يا أبا ناس استفتح لنا الجنة) with the meaning *al-khuld*.²⁴⁰

²³⁸ Refer to A. Yusuf Ali, *The Holy Qur'ān*. p. 25, note 50. This topic will be discussed farther in Chapter Three, Chapter Four, Chapter Five and Chapter Six.

²³⁹ Muḥammad al-Faqīy, *Qisās al-Anbiyā' 'Aḥdathuhā wa 'Ibruhā*, p. 23.

²⁴⁰ Al-Ṣābūnī, *al-Nubuwwah wa al-Anbiyā'*, p. 122

On the other hand the *Mu'tazilah* and *Qadariyah* declare that the heaven is not *Jannah al-khuld* but heaven on earth (أرض عدن). This is because, according to them, if they had lived in heaven, Satan would not have been able to reach them and Adam would not have done wrong as heaven is a pure place.²⁴¹

There is no exact answer to this debate, as each of them stands firm on his own opinions. As a result of this, there is a group of scholars who do not want to provide an opinion (*tawaqquf*) as to them the Qur'ān does not mention clearly enough the name of that heaven.²⁴²

In our opinion, this is a more realistic view and it is safer to accept as the Qur'ān and *Ḥadīth* do not mention heaven's name clearly and we also are not sure where it actually is. It is enough for us to know that Adam and Eve lived in heaven. In fact, this is one of the *sam'īyyāh* matters that only Allah will be able to explain for. However, this study also would like to stress that the Heaven is *Jannah al-Khuld* means Garden of Eternity and Immortality which is Satan used it to seduced Eve and Adam. Therefore, they "Fall" and forbid God's order to achieve "*khuld*".²⁴³

²⁴¹ Al-Sābūnī, *ibid*, p. 121

²⁴² Ahmad Bahjat (1987), *Awliyā' Allah*. Cairo: Dār al-Bayān al-Turāth, p. 40

²⁴³ The nature of the disobedience will be discuss further in Chapter Two.