

little or no bearing on the Qurʾānic kernel of the story and its enduring lessons for the human condition.

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See also: ARABS; BEGUELEMENT; FEAR AND HOPE; HŪD; NŪḤ; REWARD AND PUNISHMENT; THAMŪD; WIND.

SUHEIL LAHER

ĀDAM

UPON HIM PEACE

This article consists of the following sections: i. Usage and Etymology; ii. Creation and Merits; iii. Presentation to the Angels; iv. Creation of His Spouse; v. Heavenly Life; vi. *Hubūl* (Descent); vii. *Khalīfa* (Vicegerent) on Earth; viii. His Prophethood; ix. Ādam's Death; x. Heterodox Views; xi. Bibliography.

Usage and Etymology

Ādam, the father of humanity (*Abū al-bashar*), is mentioned by name twenty-five times in nine suras, six of which are Makkan. His name appears fourteen times in creation accounts heralding the beginning of the human race (Q 2:31, 33, 34, 35, 37; 7:11, 19; 17:61; 18:50; 20:115, 116, 117, 120, 121); once in relation to Prophet ʿĪsā, upon him peace, whose creation is likened to his in Q 3:59 (*Indeed, in the sight of Allah, the similitude of ʿĪsā is like that of Ādam, whom He created out of dust and then said: "Be!" and he was*); and once in the list of Prophets whom Allah favored (Q 3:33: *Indeed, Allah chose Ādam and Nūḥ and the descendants of Ibrāhīm and the descendants of ʿImrān over all mankind*). In addition, the word Ādam appears nine times in construct form, always referring to his progeny (see HUMANS): once in the phrase “the two sons of Ādam” (*ibnay Ādam*) (Q 5:27); once in the phrase “progeny of Ādam” (*dhurriyyat Ādam*) (Q 19:58); and seven times in the phrase “children of Ādam” (*banī Ādam*) (Q 7:26, 27, 31, 35, 172; 17:70; 36:60). He is also indirectly referred to in the context of verses related to the creation of the first human being, often called *bashar* or *insān* (human) (*cf.* Q 7:11, 12; 15:26, 28, 33; 32:9; 37:11; 38:71, 72; 55:14); the creation of all human beings from one being (*nafsīn wāḥida*, i.e., him) (*cf.* Q 4:1; 7:189; 39:6); and in verses mentioning creation from dust (*turāb*) (*cf.* Q 18:37; 22:5; 30:20; 40:67), clay (*cf.* Q 6:2; 7:12; 17:61; 23:12; 32:7; 38:71, 76), sticky clay (*ṭīn lāzīb*) (Q 37:11), and resounding clay (*cf.* Q 15:26, 28, 33; 55:14). Furthermore, he is mentioned in verses stating Satan's refusal to prostrate to the first human being, where he is the referent of the pronoun “him” (*cf.* Q 15:31; 38:74). The most detailed accounts of Ādam, upon him peace, are to be found in six passages: Q 2:30-39; 7:11-25; 15:28-42; 17:61-65; 20:115-124; and 38:71-85.

Al-Fayrūzābādī (d. 817/1414) relates that Ādam is known by five names: *al-Insān*, *al-Bashar*, *Ādam*, *al-Khalīfa*, and *Abū al-Bashar* (*Baṣāʿir*; fi dhikr Ādam ʿalayh al-salām); the last name does not appear in the Qurʾān but in Prophetic traditions (Bukhārī, Aḥādīth al-anbiyāʾ, qawl Allāh taʿālā *innā arsalnā Nūḥan ilā qaumih*; Bukhārī, Tafsīr, *dhurriyyat man ḥamalnā maʿa Nūḥ*; Bukhārī, Raqāʾiq, ṣifāt al-Janna wal-Nār; Muslim, Īmān, adnā ahl al-Janna manzilatan fi-hā). Al-Qurṭubī (d. 671/1273) also adds another agnomen, Abū Muḥammad (“father of Muḥammad”), and states that according to al-Suhaylī this is his appellation in Paradise, whereas on Earth he is called Abū al-Bashar (“father of humanity”) (*sub* Q 2:31).

Philologists and exegetes offer various opinions with regard to the etymology of “Ādam”: some consider it a non-Arabic (*aʿjamī*) word that follows the phonetic pattern of Āzar, ʿĀzar, ʿĀbar, and Shālakh (*cf.* Zamakhsharī; the *Tafsīrs* of Nasafī and Bayḍawī; and Abū Ḥayyān, *sub* Q 2:31); others maintain that it is an Arabic word (Jawharī, *Ṣiḥāḥ*; Jawālīqī, *al-Muʿarrab*, al-hamza allatī tusammā al-alif; Ālūsī, *sub* Q 2:31).

These opinions can be summarized as follows:

- I. It is derived from *udma*, meaning a pigmentation likened to that of wheat, a skin complexion between white and black (Farāhīdī; Ibn Sīda, *Muḥkam*, *sub* ʿ-*d-m*; Fayrūzābādī, *Baṣāʿir*; fi dhikr Ādam ʿalayh al-salām), being a morphological variant of *aʿdam* on the pattern of *afʿal*, where the first hamza is additional and the second is original (Jawharī, *Ṣiḥāḥ*, bāb līm; Ibn al-Anbārī, *al-Bayān*, gharīb iʿrāb Sūrat al-Baqara, *sub* Q 2:34);
- II. It is derived from *adm*, meaning conformance, compatibility, and partnership (*al-muwāfaqa wal-mulāʿama*) (Ibn Fāris, , *sub* ʿ-*d-m*);
- III. It is derived from the phrase *adīm al-arḍ* (“the surface of the earth”), that is, of which Ādam was created (Ibn Manzūr, *sub* ʿ-*d-m*; Jawharī, *Ṣiḥāḥ*; al-Khāzin, *Lubāb*, *sub* Q 2:31).

Al-Rāghib provides a synthetic summary:

Ādam, the Father of Mankind, was so named because his body was made from the surface of the earth (*adīm al-arḍ*). It is said that it is because of this brownish tone of his skin, as one says *ra-jul ādam asmar* (“a man of brown skin tone”). It is [also] said that he was so called because his composition was of a variety of elements and characteristics, as the Most High has said, [*Verily, We have created man out of a drop of sperm intermingled, so that We may test him* (Q 76:2);

and [a proverb states] “I have made so-and-so the *udma* of my family,” that is, “I blended him with them.” It is also said that he is so named because he was made agreeable and pleasant (*tuyyiba bih*) with the spirit that was breathed into him, as mentioned in the saying of the Most High, [*And when I have formed him fully and breathed into him My spirit* (Q 15:29); and by this He gave him intellect (*al-ʿaql*), understanding (*al-fahm*), and the ability to deliberate (*al-rawīyya*), by all of which he was favored above the rest of creation, as the Most High said, *And We favored them* (i.e., the children of Ādam) *far above most of Our creation* (Q 17:70).

A further opinion is that [the word Ādam] is derived from *al-idām*, meaning a condiment by which food is made delicious, pleasant, and agreeable. In a hadith it is said, “if you have a look at her (meaning a potential wife), it may be that affection will grow between the two of you (*yuʿdama baynakumā*)” (Tirmidhī, Nikāḥ, mā jāʾa fi-l-naẓar ilā al-makḥṭūba; Nasāʾī, Nikāḥ, ibāḥat al-naẓar qabl al-tazwīj; Ibn Mājah, Nikāḥ, al-naẓar ilā al-marʾa idhā arāda an yatazawwajahā).

Mufradāt, *sub* ʿ-*d-m*

According to Ibn Ḥajar al-ʿAsqalānī (773-852/1371-1449):

Ādam is a Syriac (*suryānī*) name; the People of the Book (*q.v.*) call him Ādām, lengthening the *fatha* that follows the consonant “dāl”, like *Khānām*, on the pattern of *fāʿāl*; and it is an unnotated and undeclinable noun (*imtināʿ ṣarfīh*) because it is a non-Arabic word (ʿ*ujma*) and a proper noun (ʿ*alamīyya*). According to al-Thaʿlabī (d. 425/1035), dust (*al-turāb*) is called *ādām* in Hebrew, so he was called Ādam, the second *alif* being dropped. It is also said that it is an Arabic word, as al-Jawharī and al-Jawālīqī assert. Again, it is said that it comes from *udma*, on the pattern of *afʿal*; that it is from *adīm*, because he was created from the surface of the earth, and this is transmitted by Ibn ʿAbbās (...); and that it is from the mixing of two things (*adamt bayn al-shayʿayn*). because he was [created from] a mixture of water and dust.

Ibn Ḥajar, *Fath al-bārī*, Aḥādīth al-anbiyāʾ, khalq Ādam ṣalawāt Allāh ʿalayh wa dhurriyyatih