

## Perspective

# The Search for Adam and Eve's Mother: What the Qur'an Tells Us

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## Abstract

There are many verses in the Qur'an that conclusively show that every human is created inside the womb of his/her mother. Hence, Adam and Eve, being the first human male and female, each had a mother. The Qur'an points to the strong possibility of the existence of a nonhuman female who was the Original Mother to Adam and Eve. Adam and Eve had a miraculous creation. Like Jesus, they were born to a mother without a father. They were probably a set of twin brother and sister and later became the father and mother of all human beings.

**Keywords:** Adam, Eve, Original Mother, Qur'an, Bible, creation, humans, *'alaqah*, ovum, embryo development, Neanderthal, InfoMiracle.

## 1. The Creation of Adam and Eve in the Bible

The book of Genesis contains vivid descriptions of the creation of the first pair of humans, Adam and Eve. The creation of Adam is described in Genesis 2:7 as follows:

*And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul.*

And the creation of Eve is described in Gen. 2:21-23 as follows:

*21 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs and closed up the flesh instead thereof.*

*22 and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.*

*23 And Adam said, this is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.<sup>1</sup>*

The above verses tell us that Adam had no mother nor father. He was formed from dust into the shape of a full mature man, then life was breathed into him. Similarly, Eve had no parents. A rib was taken from Adam and a full mature woman, Eve, was created from that rib.

So much has been said and written about the origin of the above accounts about creation in the Bible, and that they are myths and folklore copied from ancient sources.<sup>2</sup>

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## 2. The Essence of Humans in the Qur'an

To begin with, there are no verses in the Qur'an that describe the creation of Adam and Eve in the way that it is described in the Bible. Instead, we find detailed accounts about the essence of the origin of humans and the stages of embryonic development in the womb of the mother.

The Qur'an describes the essence of the origin of Adam (and humans) using the following words:

- Adam was created from 'تراب', which is 'soil' or 'earth'. This word appears in six verses: 3:59, 18:37, 22:5, 30:20, 35:11, and 40:67.
- It is from 'طين، صلصال', which is 'clay, or mud', and its different forms such as: 'dried clay', 'fired clay', or 'pottery'. These words appear in twelve verses: 6:2, 15:26, 15:28, 15:33, 7:12, 17:61, 23:12, 32:7, 37:11, 38:71, 38:76, and 55:14.

Whether the origin of man is from 'soil', 'earth', 'dust', 'clay', or 'mud', they all affirm the materialistic nature of humans, and that the composition of the human body is from the same elements that Earth is made of: minerals, organic matter, and water.

### A) Soil as the Origin of Humans:

Here are the verses that identify 'تراب - soil' as the origin of humans.

Verse 3:59,

{إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ.} (آل عمران 59)  
*Verily, in the sight of God, the nature of Jesus is as the nature of Adam, whom He created out of dust [soil] and then said unto him, "Be" – and he is.*<sup>3</sup>

The second part of the verse says that both Jesus and Adam were created of 'تراب' which is translated 'dust'. A better translation for 'تراب' is 'soil', [and it has been added to the verse translation of the meaning of the verse between square brackets.] In any case, this affirms that both Adam and Jesus were normal human beings; they were not godly nor alien beings.

Verse 18:37,

{قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا.} (الكهف 37)  
*While conversing with him his neighbor exclaimed: 'Do you deny Him Who created you out of dust [soil], then out of a drop of sperm, and then fashioned you into a complete man?'*

Verse 22:5,

{يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِنُبَيِّنَ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَنْ يُتَوَفَّىٰ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ.} (الحج 5)  
*O mankind! If you have any doubt concerning Resurrection, then know that it is surely We Who created you from dust [soil], then from a drop of sperm, then from a clot of blood, then from a little lump of flesh, some of it shapely and other shapeless. (We are*

*rehearsing this) that We may make the reality clear to you. We cause (the drop of sperm) that We please to remain in the wombs till an appointed time. We bring you forth as infants (and nurture you) so that you may come of age. Among you is who dies (at a young age) and he who is kept back to the most abject age so that after once having known, he reaches a stage when he knows nothing. You see the earth dry and barren and then no sooner than We send down water upon it, it begins to quiver and swell and brings forth every kind of beautiful vegetation.*

Verse 30:20,

{وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ.} (الروم 20)

*And of His Signs is that He created you from dust [soil] and behold, you became human beings, and are multiplying around (the earth).*

Verse 35:11,

{وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ.} (فاطر 11)

*Allah created you from dust [soil], then from a drop of sperm, then He made you into pairs. No female conceives, nor delivers (a child) except with His knowledge. None is given a long life nor is any diminished in his life, but it is written in a Book. Surely that is quite easy for Allah.*

Verse 40:67,

{هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يُتَوَفَّىٰ مِنْ قَبْلُ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّىٰ وَلِعَلَّكُمْ تَعْقِلُونَ.} (غافر 67)

*It is He who creates you out of dust [soil], and then out of a drop of sperm, and then out of a germ-cell; and then He brings you forth as children; and then [He ordains] that you reach maturity, and then, that you grow old – though some of you [He causes to] die earlier – and [all this He ordains] so that you might reach a term set [by Him], and that you might [learn to] use your reason.*

From the above verses, several important observations can be made:

- All the verses discuss Allah's attribute as the Creator and His power to create humans from soil or dust.
- In Verses 18:37, 22:5, 35:11, and 40:67, we see the word 'soil' is followed by the word 'sperm'. These verses discuss the reproduction process in humans and the stages of creation in the womb of the mother. Since 'soil' is the best medium for plant growth, the choice of this word in these verses is in accordance with their context.
- Regarding Verse 30:20, we read in the following (Verse 30:21): 'And of His Signs is that He has created mates for you from your own kind that you may find peace in them, and He has set between you love and mercy. Surely there are Signs in this for those who reflect.' So, again, these verses discuss Allah's attribute as the Creator and the process of reproduction at a higher level; the level of man and wife and the bonding between them.

## B) Clay as the Origin of Humans:

Here are the verses that identify 'clay, or mud' and their variations as the origin of humans:

Verse 6:2,

{هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ.} (الأنعام 2)  
*He it is who has created you out of clay [mud], and then has decreed a term [for you] – a term known [only] to him. And yet you doubt.*

Verse 7:12,

{قَالَ مَا مَنَعَكَ آلَا تُسْجُدُ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ.} (الأعراف 12)  
*Allah said: 'What prevented you from prostrating when I commanded you to do so?' He said: 'I am better than he. You created me from fire, and him You created from clay [mud].'*

Verses 15:26-29,

{وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ (26). وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ (27). وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ (28). فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ (29).} (الحجر 26-29)  
26. Surely, We brought man into being out of dry ringing clay which was wrought from black mud,  
27. While We had brought the jinn into being before out of blazing fire.  
28. Recall when your Lord said to the angels: 'I will indeed bring into being a human being out of dry ringing clay wrought from black mud.  
29. When I have completed shaping him and have breathed into him of My Spirit, then fall you down before him in prostration.'

Verse 17:61,

{وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا.} (الإسراء 61)  
*And recall when We asked the angels to prostrate themselves before Adam; all prostrated themselves except Iblis, who said: 'Shall I prostrate myself before him whom You created of clay [mud]?'*

Verse 23:12,

{وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ.} (المؤمنون 12)  
*We created man out of the extract of clay [mud].*

Verse 32:7,

{الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ.} (السجدة 7)  
*He Who excelled in the creation of all that He created, and He originated the creation of man from clay [mud].*

Verse 37:11,

{فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ.} (الصافات 11)  
*So, ask them (that is, human beings): "Were they harder to create than the objects We created?" We created them from sticky clay [mud].*

Verse 38:71,

{إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ.} (ص 71)

*When your Lord said to the angels: "Verily I am creating a human being from clay [mud]."*

Verse 38:76,

{قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ.} (ص 76)

*He replied: 'I am nobler than he. You created me from fire and created him from clay [mud].'*

Verses 55:14-15,

{خَلَقَ الْإِنْسَانَ مِن صَلْصَالٍ كَالْفَخَّارِ (14). وَخَلَقَ الْجَانَّ مِن مَّارِجٍ مِّن نَّارٍ (15). (الرحمن 14-15)}

14. *He has created man from dry, rotten clay like the potters,*

15. *And has created the jinn from the flame of fire.*

Upon examining the above verses, we see that the contexts of these verses differ from the context of the other verses that specify soil as the origin of humans. The contexts of the verses in this group are as follows:

- These verses discuss the contrast between the origin of humans in comparison to the origin of *jinn* and Satan. We see this in Verses 7:12, 15:26, 15:28, 15:33, 17:61, 38:71, 38:76, and 55:14. In most of these verses, we read that Satan or 'Iblis' rebelled against God and refused to prostrate before Adam because Adam was created from 'clay or mud', and *jinn* and Satan were created from 'fire.'
- These verses indicate the humble origin of man as a reminder for him to acknowledge this fact and not disregard God's commandments. We see this in Verses: 6:2, 23:12, 32:7, and 37:11.
- These verses are part of a complete and advanced theology of creation. The creation of man is one part of that theology that includes the creation of the Universe, angels, and *jinn*.

### 3. Embryological Stages

Amazingly, although the Qur'an is not a book of science, it contains precise descriptions of the stages of embryonic development in the womb. We find verses that describe embryonic development in three different Surahs: 22:5, 23:12-14, and 40:67.

Verse 22:5,

{يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِن تُرَابٍ ثُمَّ نُمُّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يُتَوَفَّىٰ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ.} (الحج 5)

*O mankind! If you have any doubt concerning Resurrection, then know that it is surely We Who created you from dust, then from a drop of sperm, then from a clot of blood, then from a little lump of flesh, some of it shapely and others shapeless. (We are rehearsing*

*this) that We may make the reality clear to you. We cause (the drop of sperm) that We please to remain in the wombs till an appointed time. We bring you forth as infants (and nurture you) so that you may come of age. Among you is who dies (at a young age) and he who is kept back to the most abject age so that after once having known, he reaches a stage when he knows nothing. You see the earth dry and barren and then no sooner than We send down water upon it, it begins to quiver and swell and brings forth every kind of beautiful vegetation.*

Verses 23:12-14,

{وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ (12). ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ (13). ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (14).} (المؤمنون 12-14)  
12. We created man out of the extract of clay,  
13. Then We made him into a drop of life-germ, then We placed it in a safe depository,  
14. Then We made this drop into a clot, then We made the clot into a lump, then We made the lump into bones, then We clothed the bones with flesh, and then We caused it to grow into another creation. Thus, Most Blessed is Allah, the Best of all those that create.

And Verses 40:67-68,

{هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلٍ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ (67). هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قُضِيَ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (68).} (غافر 67-68)

67. He it is Who created you from dust [soil], then from a sperm-drop, then from a clot; then He brings you out as an infant, then causes you to grow into full maturity, and then causes you to grow further so that you may reach old age, while some of you He recalls earlier. All this is so that you may reach an appointed term and that you may understand (the Truth).

68. He it is Who gives life and causes death. Whenever He decrees a thing, He only commands to it "Be", and it is.

From the above verses, the stages of embryonic development and the creation of a new human can be identified as follows:

1. The verses state that the origin of man is from soil (تراب), mud (طين), or clay (صلصال), and point to the materialistic nature of the composition of humans as described in the previous section. It should be noted that the Qur'an uses the terminologies understood by people in the 7<sup>th</sup> century. The ovum, or human egg, was discovered by Karl Ernst von Baer in 1827 many years after the invention of the microscope.<sup>4</sup> The ovum contains the initial material from which a new human is produced. But the term 'ovum' was not known and had no meaning in the 7<sup>th</sup> century. So, the Qur'anic use of the terms: soil, mud, or clay as the origin of a human being may very well indicate that the starting point in the creation of a new human is the human egg that is produced in the ovaries of the mother.
2. The next stage is the introduction of the 'nutfah' (نطفة) which is a small quantity of semen that is needed to fertilize the egg. This fertilized egg is placed in a place of rest, firmly fixed (well established or lodged) for which the Arabic words 'قرار مكين' are used which

mean 'a firm protected place.' The uterus is well protected from the posterior by the spinal column and supported firmly by the back muscles. The embryo is further protected by the amniotic sac containing the amniotic fluid. Thus, the fetus has a well-protected dwelling place.

3. The next phase is the implantation of the embryo into the inner wall of the uterus.<sup>5</sup> The Qur'an describes this stage as the conversion of the fertilized egg into 'علقة' '*alaaqah*' which means something which clings. It also means a leech-like entity. Both descriptions are scientifically accurate as in the very early stages the fetus clings to the wall and also appears to resemble the leech in shape. It also behaves like a leech (blood sucker) as it acquires its blood supply from the mother through the placenta. Another meaning of the word '*alaaqah*' is a blood clot. During this '*alaaqah*' stage, which spans the third and fourth weeks of pregnancy, the blood clots within closed vessels. Hence the embryo acquires the appearance of a blood clot in addition to acquiring the appearance of a leech.
4. The '*alaaqah*' is next transformed into (مضغة) '*mudghah*' which means 'something that has been chewed (having teeth marks)' and also something that is tacky and small which can be put in the mouth and chewed like gum. Verse 22:5 describes the '*mudghah*' or the 'embryonic lump' phase as 'مضغة مخلقة وغير مخلقة' which means 'partly formed and partly unformed'. At this stage, some cells are differentiated while others are not – some organs are formed while others are not.
5. Next, the bones '*izam* (bones) start to appear within this *mudghah*.
6. The bones are next clothed with intact flesh or muscles '*lahm*'.
7. In the previous stages, the development of a human embryo is similar to the development of any mammal embryo. In this last stage, the embryo acquires the human qualities that make it a new human. Even though this new creature has some of the characteristics of his/her parents, he/she has distinguished features and qualities that make him/her have a unique identity.

From the above, the following facts should be emphasized:

- a) The principal role played by the mother and her womb in which the different stages of creation take place. No development of the embryo could take place without the existence of a host womb.
- b) Every human should have a mother. There are no exceptions to this rule in the Qur'an. As such, Adam and Eve, being the first humans, must have had mothers; either different mothers or the same mother.

#### 4. The Semen as the Essence of the Origin of Humans

The role of the male semen in creation is identified as the second stage of creation in several verses mentioned above: 15:37, 22:5, 18:13, 35:11, and 40:67. There are, however, other verses that identify the male semen as the essence of the origin of humans. These are Verses: 16:4,

36:77, 53:46, 75:37, 76:2, and 80:19. These verses are given below in addition to some of the verses that precede and/or follow them to give better understanding to the contexts of these verses.

Verse 16:4,

{ خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ. } (النحل 4)

*He created man out of a mere drop of fluid, and lo! he turned into an open wrangler.*

Verse 36:77,

{ أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ. } (يس 77)

*Does man not see that We created him of a sperm drop, and lo! he is flagrantly contentious?*

Verses 53:45-46,

{ وَأَنَّهُ خَلَقَ الذُّرِّيَّ الذَّكَرَ وَالْأُنثَى (45). مِنْ نُطْفَةٍ إِذَا تُمْنَى (46). } (النجم 45-46)

*45. And He it is Who created the two kinds, the male and the female,*

*46. from a drop of sperm when it was emitted.*

Verses 75:37-40,

{ أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنَى (37). ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى (38). فَجَعَلَ مِنْهُ الذُّرِّيَّ الذَّكَرَ وَالْأُنثَى (39). أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَى (40). } (القيامة 37-40)

*37. Was he [the human] not a drop of ejaculated semen,*

*38. then he became a 'alaqah, and then Allah made it into a living body and proportioned its parts,*

*39. and then He made of him a pair, male and female.*

*40. Does He, then, not have the power to bring back the dead to life?*

Verse 76:2,

{ إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا. } (الإنسان 2)

*Verily We created man out of a drop of intermingled sperm so that We might try him, and We therefore endowed him with hearing and sight.*

And Verses 80:17-19,

{ قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ (17). مِنْ أَيِّ شَيْءٍ خَلَقَهُ (18). مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ (19). } (عبس 17-19)

*17. Accursed be man! How stubbornly he denies the Truth.*

*18. Out of what did Allah create him?*

*19. Out of a sperm-drop did He create him and then determined a measure for him.*

Upon closer examination to the above verses, we observe the following:

- Their contexts are not about the essence of the origin of humans, the stages of creation, nor comparisons between the essence of humans to the essences of *jinn* and angels.
- These verses emphasize the humbleness of the origin of humans as from a few drops of semen. They decry the paradoxical facts that some of those humans grow up and have the arrogance, stubbornness and audacity to deny the existence of their Creator Who made wonderful creatures out of those worthless drops of semen.



- Although being created from soil, mud, or clay gives the feeling of the humbleness of the origin of humans, these components of the earth are useful to humans in many ways. Semen, on the other hand, is a fluid that is emitted from the male organ that is considered an unclean matter that need to be washed away. Therefore, the creation of humans from semen gives a stronger feeling to the humbleness of humans' origin.

As such, there is no contradiction between the above verses and the verses in Sec. II that indicate that the essence of the origin of humans is from soil, mud, or clay.

## 5. The Creation of Jesus

The stages of human creation and embryonic development described in Secs. II & III apply to all humans. Jesus, however, was an exception. The Qur'an tells us that Jesus had no father, and that he was created without the need for male semen. This is described in Verses 3:45-47 and 19:16-25.

Verses 3:45-47,

{ إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ (45). وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ (46). قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ (47). } (آل عمران 45-47)

45. *And when the angels said: 'O Mary! Allah gives you the glad tidings of a command from Him: his name shall be Messiah, Jesus, the son of Mary. He shall be highly honored in this world and in the next and shall be one of those near stationed to Allah.*

46. *And he shall speak to men in the cradle and also later when he grows to maturity and shall indeed be among the righteous.'*

47. *She said: 'O my Lord! How shall I have a son when no man has ever touched me?' The angel answered: Thus, shall it be. Allah creates whatever He wills. When He decides something, He merely says: "Be" and it is.*

Verses 19:16-25,

{ وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا (16). فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا (17). قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا (18). قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا (19). قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَعْجًا (20). قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّئْ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَعْضِيًّا (21). فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا (22). فَأَجَاءَهَا الْمَخَاضُ إِلَىٰ جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا (23). فَوَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا (24) وَهَرِي إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا حَنِيًّا (25). } (مريم 16-25)

16. *(O Muhammad), recite in the Book the account of Mary, when she withdrew from her people to a place towards the East.*

17. *And drew a curtain, screening herself from people whereupon We sent to her Our spirit, and he appeared to her as a well-shaped man.*

18. *Mary exclaimed: "I surely take refuge from you with the Most Compassionate Lord, if you are at all God-fearing."*

19. *He said: "I am just a message-bearer of your Lord; I have come to grant you a most pure boy."*

20. Mary said: "How can a boy be born to me when no man has even touched me, nor have I ever been unchaste?"

21. The angel said: "Thus shall it be. Your Lord says: 'It is easy for Me; and We shall do so in order to make him a Sign for mankind and a mercy from Us. This has been decreed.'"

22. Then she conceived him and withdrew with him to a far-off place.

23. Then the birth pangs drove her to the trunk of a palm-tree, and she said: "Oh, would that I had died before this and had been all forgotten."

24. Thereupon the angel below her cried out: "Grieve not, for your Lord has caused a stream of water to flow beneath you.

25. Shake the trunk of the palm-tree towards yourself and fresh and ripe dates shall fall upon you.

Even though, Jesus had no father, but he had a mother, the Virgin Mary. She produced the ovum from which Jesus was initially created. The ovum was miraculously fertilized without the need for male semen. Then, this fertilized egg went through the other stages of embryonic development inside Mary's womb.

## 6. Verse 96:2 and Its Significance

In Sec. III we reached the important conclusion that no development of the embryo could take place without the existence of a host womb; thus, every human should have a mother. This conclusion is further supported by Verse 96:2. The significance of this verse is that it is the second verse in a group of five verses (Verses 96:1-5) that were the very first verses revealed to Prophet Muhammad (PBUH)<sup>6</sup> to announce the beginning of his mission.<sup>7</sup> It is illuminating to go through these verses.

Verses 96:1-5,

{ اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (العلق 1-5) }

1. Recite in the name of your Lord Who created,
2. created man from a clot of congealed blood [clinged leech].
3. Recite: and your Lord is Most Generous.
4. Who taught by the pen,
5. taught man what he did not know.

The above short verses, being the very first revealed verses, establish the most important universal facts that a human should know and acknowledge; facts that have no exceptions. Every word in these verses has a meaning and a purpose. These verses probably summarize the essence of Islam and what would be expanded on in the rest of the revelation.

The first verse, Verse 96:1, starts with the word 'اقرأ' (Recite). This word establishes that the revelation to Muhammad, that was later called the Qur'an, is a message composed of verses that has to be recited as the link between man and his creator. Recitation of the Qur'an was later made compulsory in the daily prayers which meant that some of the Qur'an must be memorized

by heart in order to be recited. Recitation of the Qur'an was also encouraged to be practiced voluntarily with great rewards to whoever does it. The phrase *'In the name of your Lord'* establishes the existence of Allah, our Lord. It also establishes that every act of worship should be dedicated to Him alone. It was later established that all acts ought to be started by invoking the name of Allah: *'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ'* (*In the name of Allah, the Most Compassionate, the Most Merciful.*) The last part of the verse, *'Who created'*, establishes that the primary attribute of our Lord is that He is the Creator. He is the Creator of this world and what in it.

The second verse, Verse 96:2, further emphasizes the Creator as the primary attribute of Allah. He created us from *'alaq'*. *'Alaq* is the plural of *'alaqah'*, the leech-like entity that is implanted into the inner wall of the womb of the mother. We have seen in the previous sections that the Qur'an contains many details about the essence of the origin of humans and the stages of embryonic development. This verse, the second verse ever to be revealed, however, bypasses all the details of creation, and announces that, after Allah the Creator, the credit for our existence goes to our mothers!

In the narrative of creation in the Bible, the female was created as an afterthought. Adam was lonely, so God created a female companion for him from one of his ribs. Verse 96:2, however, tells us that it was the mother, the female gender, that is the essential starting point for our creation. This is a universal law that has no exceptions. It conclusively establishes that Adam had a mother, and that he was created inside the womb of a mother.

## 7. Verse 3:59 and the Creation of Adam

Verse 3:59 was examined briefly in Sec. II in the discussion of *'soil'* as the essence of origin of humans. This verse is repeated below.

Verse 3:59,

{إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ.} (آل عمران 59)  
*Verily, in the sight of God, the nature of Jesus is as the nature of Adam, whom He created out of dust [soil] and then said unto him, "Be" – and he is.*

We have seen in Sec. VI that the creation of Jesus was a miraculous one. Jesus had no father, and that he was created without the need for semen from a male. However, even though Jesus had no father, he had a mother, the Virgin Mary.

The first part of Verse 3:59 above tells us that the nature of Jesus is similar to the nature of Adam. They were both humans whom their essence of origin was from soil. The similarity in their nature, however, goes beyond that. We know that Jesus had no father. Therefore, Adam had a mother but no father also. Adam's mother produced an ovum, this ovum was next miraculously fertilized without the need for semen.

## 8. Eve

So far, we have reviewed several verses in the Qur'an that strongly indicate that at the beginning of the creation of humans, there was a female, and Adam, the first human, was created inside the womb of that female, his mother. But, what about Eve? How was she created?

There are two verses in the Qur'an, Verses 49:13 and 4:1, that shed some light on the nature of Eve. To begin with, the Qur'an tells us that Eve was human like Adam. In Verse 49:13, we read the following:

{ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ. }  
(الحجرات 13)

*Human beings, We created you all from a male and a female, and made you into nations and tribes so that you may know one another. Verily the noblest of you in the sight of Allah is the most God-fearing of you. Surely Allah is All-Knowing, All-Aware.*

The first part of the above verse tells us that at the beginning of humanity there were a pair of humans a male (Adam) and a female (Eve). This pair produced the humans on Earth who later spread all over the land and established different tribes and nations.

Verse 4:1,

{ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا. } (النساء 1)

*O people! Fear your Lord Who created you from a single being and out of it created its mate; and out of the two spread many men and women. Fear Allah in Whose name you plead for rights and heed the ties of kinship. Surely, Allah is ever watchful over you.*

The above verse tells us that the origin of all humans was from a single being, and a mate was next created from that single being. Almost all of the early Qur'an commentators assume that the original single being was Adam, and next, Eve was created from him. Those commentators were most likely influenced by the Bible's narrative of creation. As we concluded previously, every human must have a mother. Hence, Eve must have been born to a mother, and not created from Adam. This opens the possibility of two alternative interpretations:

**A) Eve was created before Adam.** This interpretation assumes that there was a nonhuman female who was the original mother of all humanity; and let us call her the Original Mother (OM). This nonhuman OM miraculously conceived a human child and gave birth to the first human being, a female infant, Eve. Next, Eve, after reaching puberty, also conceived a child and gave birth to the first human male, Adam. Although all religions prohibit the marriage of a son to his own mother, God allowed this union between Adam and Eve as an exception to this prohibition for they were the only humans on Earth.

**B) Adam and Eve were brother and sister.** In this interpretation, the nonhuman OM miraculously conceived a human twin and gave birth to the first human beings, a male infant (Adam) and a female infant (Eve). Similarly, although all religions prohibit the marriage between a brother and a sister, God allowed this union between Adam and Eve as an exception to

this prohibition for they were the only humans on Earth. Verses 19:16-25 in Sec. VI above describe how the Virgin Mary miraculously conceived and gave birth to Jesus. In a similar scenario we can visualize how the first humans were created. A chosen nonhuman (possibly a Neanderthal) virgin female had an ovum that was recently released by her ovaries. An angel appeared and informed her that God has grant her twin children who would be humans and become the father and mother of all humans on Earth. By the will and power of God, this angel fertilized the ovum, and replaced the Neanderthal DNA in the fertilized ovum with the human DNA.

The two alternatives described above are possible with a strong advantage given to Alternative (B) . It should be noted again that God prohibits the marriage unions between a brother and sister, or between a mother and son as clearly stated in all religions. Any of these unions may have been exceptionally allowed between Adam and Eve for they were the only humans on Earth at that time and such a union was a necessity for the continuation of the human race. The Qur'an may have intentionally bypassed stating the exact familial relation between Adam and Eve to prevent any possible misunderstanding (by us) that such unions are allowable as a norm.

## 9. Conclusions

The Qur'an contains many verses that describe the essence of the origin of humans, detail the stages of embryonic development, and shed light on the creation of Adam and Eve, the first human male and female. These verses point to the existence of a nonhuman female who was the Original Mother to Adam and Eve. This OM may be one of the Neanderthals for they coexisted with humans and are the closest of the hominids to humans.<sup>8</sup> This last suggestion is left to scientists to explore and prove/disprove. Adam and Eve may have been a set of twin brother and sister, and they later became the father and mother of all human beings.

Unlike the Bible, there are no contradictions between the Qur'an and scientific facts.<sup>9</sup> The Qur'an is not a book of science. Yet, it contains many scientific facts that preceded scientific discoveries by hundreds of years. These scientific facts belong to one class of 13 classes of informational miracles (InfoMiracles) that are contained in the Qur'an.<sup>10</sup> They all prove the existence of God, and that the Qur'an is a divine revelation from God.<sup>11</sup>

## References and Endnotes

<sup>1</sup> Bible quotations are from *Authorized King James Version, AKJV*.

<sup>2</sup> See for example: Doane, T.W. - *Bible Myths and Their Parallels in Other Religions Being a Comparison of the Old and Testament Myths and Miracles with Those of Heathen Nations of Antiquity*, 4e, (1882); and the recent book: Craig, W.L. - *In Quest of the Historical Adam. A Biblical and Scientific Exploration* (2021).

<sup>3</sup> Translations of the Qur'an verses are from: Maududi, S.A. - *Tafhim-ul-Qur'an* (1972).

<sup>4</sup> See for example: [https://en.wikipedia.org/wiki/Egg\\_cell](https://en.wikipedia.org/wiki/Egg_cell)

<sup>5</sup> See for example: [https://en.wikipedia.org/wiki/Implantation\\_\(embryology\)](https://en.wikipedia.org/wiki/Implantation_(embryology))

<sup>6</sup> Peace Be Upon Him (PBUH).

<sup>7</sup> *Sahih al-Bukhari*, Book 1, *Hadith* 3. This *hadith*, narrated by 'Aisha, describes the first encounter of Muhammad (PBUH) with Archangel Jibril in the cave of *Hira*, and establishes that Verses 96:1-5 were the first verses revealed to him.

<sup>8</sup> See for example: <https://www.britannica.com/topic/Neanderthal>

<sup>9</sup> Mandurah, M.M. - *Biblical Creation vs Qur'anic Creation* (2020).

<sup>10</sup> Mandurah, M.M. - *InfoMiracles of the Noble Qur'an*, Vol. 1, Revised Ed. (2022).

<sup>11</sup> Mandurah, M.M. - InfoMiracles and a Mathematical Proof to the Existence of God, *Scientific GOD J.*, 12(3), Nov 2021, pp. 182-190.