

Fast 25

Adam and Eve, continued:

“And We said: Go forth, some of you are enemies of others. And there is for you in the earth an abode and a provision for a time. Then Adam received (revealed) words from his Lord, and **He turned to him (mercifully)**. Surely He is Oft-returning (to mercy), the Merciful. We said: Go forth from this (state) all. **Surely a guidance from Me will come to you**, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve. And (as to) those who disbelieve in and reject Our messages, they are the companions of the Fire; in it they will abide.” — Ch. 2, v. 36–39.

“And Adam disobeyed his Lord, and was disappointed. Then his Lord chose him, so He turned to him and guided (him). He said: Go forth from this (state) both — all (of you) — some of you are enemies of others. Surely a guidance from Me will come to you; then whoever follows My guidance, he will not go astray nor be unhappy.” — Ch. 20, v. 121–123.

Notes: The result of the disobedience by Adam and Eve was that they were expelled from the state of happiness in the utopian garden. However, God forgave them their fault and told them that, for their new state, i.e. human life in this world, He would send them guidance which they must follow in order to find happiness.

The Bible story, on the other hand, contains no mention of this forgiveness nor of the promise by God to send guidance for the future. Instead, it says that God expelled them because He became afraid in case Adam also ate from another tree, called the tree of life, and lived forever (Genesis, 3:22).

Then, in the Bible story, God awarded the woman this punishment to suffer in life: “I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, And he shall rule over you” (Genesis, 3:16). The punishment for the man was: “Cursed is the ground for your sake; in toil you shall eat of it all the days of your life. In the sweat of your face you shall eat bread till you return to the ground...” (Genesis, 3:17–19).

Contrast this punishment, i.e. childbirth pains for women and toiling in the fields for men, with what the Quran says: “there is for you in the earth *an abode and a provision* for a time”, and that God turned to Adam *mercifully*. The life of this

world is, therefore, *not* made to be a punishment. Moreover, any punishment which man would bring upon himself by his own misdeeds can be avoided by following the guidance which God sent out of His mercy. What a positive and optimistic message as compared with the Bible story!

Also note that the account in the Quran reads like an allegory and describes the experience of every man and woman in life, whereas the Bible account seems to be relating an actual story.

“And certainly We created the heavens and the earth and all that is between them in six periods, **and no fatigue touched Us.**” — Ch. 50, v. 38.

Notes: The Bible says: “And on the seventh day God ended His work which He had done, and **He rested** on the seventh day from all His work which He had done” (Genesis, 2:2). It can be seen that the concept of God in the Quran is much more sublime and abstract than in the Bible which is attributing to God here the frailty of His creatures who get tired and need rest.

Note that the words translated as “periods” in the quotation from the Quran is *ayyām*, plural of *yaum*, and *yaum* is applied to any period of time however short or long. The Quran itself refers to “a day (*yaum*) the length of which is fifty thousand years” (70:4). However, in the story of creation in six days in the Bible, it is stated as regards each day, after describing the work done by God on that day, that it consisted of an evening and a morning (Genesis, 1, verses 5, 8, 13, 19, 23 and 31).

Inspiring sayings

Maulana Muhammad Ali said in a Friday *khutba*:

“From the powerful inner sentiments of Hazrat Mirza Ghulam Ahmad different people who sat in his company absorbed different aspects. My dead heart was raised to life by his passion for the propagation of Islam. It is one of the rays of the light emanating from his heart that has left an impression on my heart and infused a fervent desire in me to try to spread the Quran in the world... in each one of my *khutbas* I draw people’s attention to the propagation of the Quran or its translation or its teachings or acting upon the Quran...”

— *A Mighty Striving*, page 310.