An Encrypted Adamic Christology in the Qurʾān?:
New Insights on Q 15:29, 21:91, 38:72, and 66:12

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# Chapter 45

The Quranic Adam: An Overview


I should like to start by providing a more detailed presentation of the narratives relative to Adam’s creation and fall, Satan’s punishment, and their interwoven thematic segments:

- Q 2:30–39 combines two distinct narratives. The first narrative relates to Adam’s creation (N1), and comprising five verses (vv. 30–34) and eleven thematic segments (β-μ). The second narrative relates to Adam’s fall (N2), and comprising five verses (vv. 35–39) and seven thematic segments (ν-τ).
The events are presented thus: (N1) (β) God informs the angels of his decision to appoint Adam as his representative on earth (v. 30). (γ) The angels protest against this decision (v. 30). (δ) God accuses them of being ignorant (v. 30). (ε) He teaches Adam the names of all things (v. 31) and then (ζ) asks the angels about them (v. 31). (η) The angels admit their ignorance (v. 32). (ϑ) God asks Adam to inform the angels of the names of all things (v. 33) and then (ι) boasts of his wisdom before the angels (v. 33), (κ) ordering them to worship Adam (v. 34). (λ) They all do so, (μ) save Iblīs, who rebels (v. 34). (N2) (ν) God allows Adam and his wife to inhabit the Garden (v. 35) but (ξ) commands them not to eat from one of its trees, lest they be among the evildoers (v. 35). (ξ) Satan (Arab. al-Šayṭān) makes them sin (v. 36), and (π) God expels them from the Garden (v. 36). (ρ) Adam repents (v. 37), for God is merciful (v. 37). Then (σ) God asks them to abandon the Garden but (τ) announces that he will send guidance to mankind and that whoever follows it will not grieve (v. 38), whereas those who deny God’s signs will be severely punished in the afterlife (v. 39).

– By contrast, Q 7:11–18 presents a single narrative that, after mentioning (N12) (α) Adam’s creation (v. 11), as well as (κ) God’s command to the angels (v. 11) which (λ) they obey (v. 11), focuses instead on (μ) Iblīs’s rebellion (vv. 11–12) and (υ) his expulsion from the Garden (vv. 13–18). In third narrative (N3), (φ) Iblīs asks God to allow him time until the day of resurrection to chase men, lead them astray, and thereby prove that he is right in his mistrust (vv. 14–17). God in turn responds (χ) that in due time he will punish both Iblīs and his followers (v. 17).


9 Cf. α in Q 7:11.
10 Cf. the theme of God’s covenant with, and reiterated warnings to, the sons of Adam.