

Comparative study of the image of First Woman of the story of creation in the Bible and Quran and it's reflection in art and literature

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(Received: 31 August 2024 - Accepted: 24 September 2024)

Abstract

The image of the first woman in the stories of the creation of man in all cultures has always been an inspiration and has had an impact on the current idea of women and femininity in every culture. This first mother, who is called Eve in Abrahamic traditions and is the first woman in the story of creation, has always been reflected in different layers of Jewish, Christian and Islamic cultures, especially in literature and art, and since Abrahamic traditions, whether in "Holy texts" and their interpretations, as well as in their cultural life, were not completely separate and distinct from each other. Some intertextualities have caused the image of Eve to be influenced by each other in these three cultures despite the differences in the holy texts in this field. The present study aims to first analyze the image of the first woman separately in the Testaments and the Qur'an, and then, in a comparative perspective, analyze the reflection of the Testament image of Eve in Christian literature and art and the reflection of the Quranic image of Eve in Islamic literature and art. The result of this analysis shows that the image of Eve in the Testaments is not free from anti-feminist myths, and the creation from the left rib, the temptation of Adam, and the guilt of Eve in descent and her punishment are depicted differently from Adam, and despite the fact that the Qur'an does not paint such

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a picture, But Islamic literary and artistic works are also greatly influenced by the same image and are less consistent with the Quranic image of Eve.

Keywords: Eve in the Holy Books, Woman in the Story of Creation, The First Woman, Eve in Art.



Introduction

Although human culture is dynamic and transformative, it has always been under the profound effect of the basic structures and constructs, including the ancient semantic symbolic systems such as religions. One of the semantic-symbolic patterns found in almost all religions and mythical systems of cultures and nations is the story of the beginning of human life on earth, which is called the story of creation. The story of creation in any nation or religion has been explained or presented in a way that is influenced by the worldview of its people and has also played a role in creating or maintaining specific cultural ideas.

One of the dimensions of the study of creation stories can be images and ideas related to each of the two human sexes, because in these myths, the beginning of human life sometimes begins with the Original Parents. These images have profoundly influenced the semantic-symbolic system of the relations between the sexes and, in various dimensions, promote certain ideas about the human value and characteristics of each sex, his/her seduction, evilness or victimhood. In religions, a kind of anthropology is depicted that in the narration of sacred texts it is named as the story of the First Couple and their biography forms a framework in recognizing the two sexes and their relationship with God and each other, which can be referred to as the theology of gender.

Gender theology has shown its influence in ethics and law, and has influenced the management of gender relations and extends to the most everyday cultural ideas. In the Abrahamic religions, known in the history of human culture as Judaism, Christianity, and Islam, the story of creation tells the story of the creation of a couple who, after being created, live in heaven and then due to their following Satan descend from heaven to earth. This is the story in general, but in its important

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respects, what is stated in the Qur'an is different from the narration of the Testaments (old and new).

However, among some non-Muslim scholars, there are other interpretations of the Testaments concerning the story of creation. Matthew Henry, the famous English writer, for example, believes that a woman is made of man's left rib, not from his head to be his leader, nor from his foot to be trampled, but from his side to be equal to him, from under his arm to be protected by him, and close to his heart to be loved. Adam lost a rib, without losing his ability and beauty. For, without a doubt, the flesh was closed without any trace of injury, after that he had someone who helped him, and made up for what he did not have... ."As from the side of Jesus who was the second Adam, his spouse which was the church was formed, when he fell asleep, the deep sleep of death on the cross, his side was opened and blood and water came out, blood to buy the church and water to purify the church for himself." (Henry, 1843: 36)

The gender theology of the story of creation among Jews, Christians, and Muslims has clearly influenced the culture of these three societies and is specifically represented in literature and art. Since one of the most challenging aspects of the story of creation has been the human value of women in these narratives and possible faults and rewards, the present study analyzes the image of Eve in the Testaments and the Qur'an with a comparative approach and then explores its representations in literature and art in important examples.

In the meantime, because the common image of Eve in Islamic culture is in some ways different from the image presented in the Qur'an and is under the influence of the Testaments' picture of the human Mother, to the extent that this study let us the critical approach is adopted

in order to represent the image of Eve in Islamic culture. Regarding the literature of the present study, it should be noted that although some research works have examined the image of Eve in Islamic literature or art (Hadromi-Allouche, 2018), but the authors did not find comparative research in this field.

1. Method

This study is a comparative study and data collection has been done by exploring library documents and works and art treasures. This study is divided into two main parts. In the first part, the events related to creation, temptation and descent in the two main sources of the Qur'an and the Testaments are comparatively explored and analyzed. The study is the micro-comparison because the problem under study in both sources belongs to a large structure and there are fundamental similarities between the structure composition and the functions of its elements (Pakatchi, 2012: 110). The existence of a common root in the main sources studied in the first part (the main books of the Abrahamic religions) causes the comparison to be of genealogical type (ibid: 112). For the second part of the article, i.e. determining the relative limits of the mentioned sources in commentary books, literature and works of art, it can be said that the comparative study is of asymmetrical type; and despite the minimal similarities in the main events of the story of the First Couple of creation in the main sources of the Qur'an and the Testaments, the main goal is to determine the position of Eve in each of the sources mentioned (ibid: 127).

2. The Image of Eve in the Old Testament

2.1. The Purpose of the Creation of Eve according to the Old Testament

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The Old Testament in the story of creation introduces Adam as the material source of Eve's creation. In addition, Eve is supposed to be Adam's vicegerent from the beginning and was created for him, so Eve has a parasitic existence. In the Old Testament, in Genesis God says, "The Lord God said: It is not good for the man to be alone. I will make a helper suitable for him. Now the Lord God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds in the sky and all the wild animals.

But for Adam[a] no suitable helper was found. So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs[b] and then closed up the place with flesh... ." (the Old Testament, Genesis 2:18-25) Some have asked, when God made Adam sleep for the creation of Eve and filled the void of his rib with flesh, how did Adam know that Eve was a bone of his bones and flesh of his flesh? (Alijani, 2010 (A): 56) or says one of the Bible's expert psychoanalysts and scholars, "The story of the Bible about the birth of Eve is the greatest deception and trick in history." (Rasekhi, 2005: 102) In any case, the non-independent creation of women and the claim that she was created from men provided the opportunity for derogatory views and giving a secondary role for women. For example, Matthew Henry, a famous English writer, believes that woman was created from Adam's left rib, and not from his head so that he would not dominate women, not from his feet so that he would not be trampled on them, but from his side so that he would be equal to them, from under his arm to be protected with his help and from close to his heart to be loved by men. Adam lost

a rib, without diminishing his ability and beauty (Henry & others, 2005 AD/1843 SH: 36).

2.2. The Sin and Action of Adam and Eve in the Old Testament

It is said in the Old Testament that after the creation of Adam and his wife, the serpent, who was the most cunning of all animals, said to the woman: "For God knows that in the day you eat of it, your eyes will be opened and you will be like God, knowing good and evil." "When the woman saw that the tree was good for food and pleasing to the eyes, and that it was desirable for obtaining wisdom, she took the fruit and ate it. She also gave some to her husband who was with her, and he ate it." (ibid: Genesis, 3-6) "Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden; but the Lord God called to the man, "Where are you?" He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid." And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?" The man said, "The woman you put here with me—she gave me some fruit from the tree, and I ate it." Then the Lord God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate." (ibid: Genesis, 3:8-13) In the Old Testament, this prohibition of eating from the tree was only for man (ibid: Genesis, 3:15-17). On this account, Eve should not have been punished for eating from the forbidden tree, but though she was not warned was punished more than Adam, and this punishment will continue forever. According to the Bible, sin begins with a woman (Eve). According to some commentators of the Talmud, the jealousy of Samael (Satan) caused him to send the serpent to deceive Eve. It is also stated in some sources that the serpent himself had a strong desire for Eve, so he

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himself wanted to encourage Eve to sin, especially as he knew that it was easier to convince women. Of course, at first, Eve hesitated to eat the forbidden fruit, so she added her own interpretation to the divine word that she heard from Adam and said that God also forbade touching the tree. As a result, the snake pushed her towards the tree to hit it and said, look, nothing happened, now if you eat its fruit, there is no punishment. After eating the forbidden fruit, Eve saw the angel of death and predicted her own death. Therefore, she decided to convince Adam to try the fruit because she did not want Adam to take another wife after her death (Mirtabar, 2016: 79-80). In any way, according to the verses of the Book of Genesis and most of the interpretations resulting from it, She was the one who prepared the ground for expulsion from heaven, exile, and descent to earth for Adam and herself, to the extent that God regretted the creation of man. "The Lord regretted that he had made human beings on the earth, and his heart was deeply troubled." (ibid: Genesis, 6:7) Of course, some commentators have also defended Eve's performance and believe that Eve was seeking perfection and ate from that tree as promised by the snake to gain knowledge, so it is not possible to take a piece from her (Mirtabar, 2016: 59). In general, in the Old Testament, there is no mention of Iblis and his disobedience to prostrating Adam, and the creature that tempts Adam and Eve to eat the forbidden fruit is a "Serpent". Apparently, the Arabic word "Satan" also meant "Serpent" before Islam (Askari, 2010).

2.3. Punishment of the Original Sin in the Old Testament

It is stated in the verses of the Torah that God said to the serpent, "So the LORD God said to the serpent: "Because you have done this, cursed are you above all livestock and every beast of the field! On your belly will you go, and dust you will eat, all the days of your life." (ibid: Genesis,

3:14) Regarding the punishment of Eve, in the Bible we read, "To the woman He said: "I will sharply increase your pain in childbirth; in pain you will bring forth children. Your desire will be for your husband, and he will rule over you." (ibid: Genesis, 3:16)

During Adam's trial and punishment, God also addresses Eve saying "Because you have listened to the voice of your wife and have eaten from the tree of which I commanded you not to eat, cursed is the ground because of you; through toil you will eat of it all the days of your life...." (ibid: Genesis, 3:16) The Jewish rabbis also counted the 9 curses have been imposed on women because of their descent: "Tolerating the blood of menstruation, the blood of virginity, pregnancy, giving birth, the responsibility of raising children. They cover their hair as if they are mourning, they should pierce their ears like a slave who is obedient to her master, and they should not be taken as witness and her last calamity is death." Or the traditional Jews in their morning prayers say every day: "Thank God of the world He did not create us as women" (Alijani, 2010 (A): 49)

3. The Image of Eve in the New Testament

3.1. The Creation of Eve in the New Testament

The verses of the New Testament confirm the verses of the Old Testament about the creation of Eve from Adam. The difference between the verses of the New Testament and the Old Testament is that the New Testament tells the story briefly. For example, in the St. Timothy New Testament states: "And it was not Adam who was deceived, but the woman who was deceived and fell into transgression...." (1 Timothy, 2:13) In fact, in the New Testament, the story of creation and the fall is mentioned in two places, and both are in the epistles of Paul. For

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example, Paul says: "A woman must quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. For it was Adam who was first created, *and* then Eve; and *it was* not Adam *who* was deceived, but the woman being deceived, fell into transgression. But *women* will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint." (ibid: 1 Timothy, 2:11-15)

It is noteworthy that before converting to Christianity, Paul was a fanatical Jew who persecuted Christians, so it is not surprising that he maintained his Jewish beliefs even after he became a Christian. Thus the story of Eve's creation and her guilt in Adam's descent reaches the Christian church as an acceptable legacy. It was important to Paul that women should not have a dominant position in Christian communities, should not speak in public, and should keep their heads covered. He needed to justify his views to the emerging Christian community (Salehi, 2004: 40).

For example, Paul's first epistle to Timothy states, "A woman must quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. For it was Adam who was first created, *and* then Eve. And *it was* not Adam *who* was deceived, but the woman being deceived, fell into transgression. But *women* will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint." (1 Timothy, 2: 11-15) By combining the verses of Genesis (27:1) and first Corinthians (6-7:11), Augustine has come to the conclusion that the nature of women's creation in God's image was not the same as that of men, while man alone is God's image. Or Thomas Aquinas believed that it would have been better for God to create another

male gender in order to provide Adam with a companion because the reason and logic of the male gender is greater and so is his self-control (Holm and Booker, 2007: 84-85).

3.2. The Sin and Action of Adam and Eve in the New Testament

New Testament Eve played a more important role in Christianity than in Judaism. Eve's sin is at the heart of all Christian beliefs, because they believe that the cause of Jesus' mission on earth is rooted in Eve's disobedience to God. Eve sinned and then deceived Adam. They inherited their sin for all their children, and therefore all human beings are born sinful. God also sacrificed Jesus on the cross to cleanse mankind from original sin. Eve is therefore responsible for her own sin, her husband's sin, man's original sin, and the death of Jesus. In fact, a woman caused the fall of humanity by her action. Belief in the theory of "redemption" which is the crucifixion of Christ (AS) to compensate for the first sin and baptism are the results of this belief (Alijani, 2010 (B): 34).

3.3. Punishment of the Original Sin in the New Testament

Christ succeeded in saving and suppressing the Divine Wrath caused by Eve's original sin in two ways, one by sacrificing on the cross and the other by performing the rites of the religion. "Baptism" which causes the physical and spiritual purification of man from inborn original sin was set by him. By his crucifixion, Christ becomes the ransom and atonement for Eve's sins and averts torment from her male children. But women are not safe from divine punishment according to the text of Bible verses until the end of history. The pain of childbirth is the atonement for the sins of Eve that women will bear until the Day of Judgment (Talebi, 2007: 49).

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The issue of original sin, as discussed in Paul's epistles, was first discussed theologically by St. Augustine (430-354 CE) the most influential Christian writer in the entire New Testament period (Holm and Booker, 2007: 83). Some early church fathers, such as Paul and Augustine, believe that sin continues in the body, which is the place of lust, and that in marital practice it is passed from father to son. For this reason, original sin, although not in itself a reason for man's condemnation, leads him to sin (Talebi, 2006: 81). For example, Paul says, "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned...." (Romans 5,12:19)

After the end of the Middle Ages, opposing views on original sin were raised to criticize the likes of Augustine and his followers. For example, Duns Scotus believed that the original sin did not affect the fate of humanity, but only eternal gifts and blessings were removed from man, and unlike Augustine, he believed that eternal sin is not the same as lust. Also in his book entitled "The Pure Philosophical System," J. S. Steinbart stated that three false presuppositions have been added to the Christian faith, one of which is the doctrine of original sin founded by Augustine.

Among the philosophers of religion, Kant has the most serious criticism towards Augustine, and in response to him, he proposes the theory of "Dogmatic Evil" in the book of Religion within the scope of pure reason. Of course, he does not deny the original sin, but instead of the concept of its being hereditary, he believes that it is an inherent talent in humans, according to which, because of self-love, humans sometimes do not follow the rules of public morality. Also, Albrecht Benjamin Reichel, the most important German theologian of the 19th century,

believes that God is not angry with others based on the first sin of Adam and Eve, and the reconciliation made by Christ will change humanity's attitude towards God, not the other way around. And William Wainwright also writes in rejecting this doctrine: "One cannot be blamed for the crime of others." (Mirtabar, 2015: 260-270)

4. The Image of Eve in the Quran

4.1. The Purpose of the Creation of Eve in the Qur'an

Examination of Quranic verses shows that woman was not created from man and is not a part of him, but they are both from a single soul (al-Nisā': 1) (al-Zumar: 6) (al-A'rāf: 189), "God has created you from a single soul. From it He created your spouse." (al-Nisā'/1)

In the above verse, the meaning of a single soul is Adam and the meaning of *spouse* is Eve. In the commentary of the verse, concerning the word (i.e. From it) most commentators believe that refers to their gender. In the commentary book "*Nemuneh*," a narration has been quoted from Imam Sadiq (AS) in this regard, which says, "The creation of Eve from one of Adam's ribs has been strongly denied and it has been stated that Eve was created from the rest of Adam's soil." (Makarem, 1974: 121) "Allamah Ṭabāṭabā'ī stated the view that says Eve was created from the left rib is in line with the view of the Old Testament, and the narrations from the Imams (AS) refute it. For example, Zurarah asked Imam Sadiq (AS) about those who say: God created Eve from Adam's left rib. Imam (AS) said: God is pure from such an accusation, was not God able to create Adam's wife from something other than his rib ...? (Ṭabāṭabā'ī, n.d.: 146)

On the other hand, in all the verses about creation in the Qur'an, three terms are used in relation to the creature who is supposed to be successor

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of God: *Nās*, *Bashar* and *Insān*. The meaning of the masculine person is not inferred from any of them. The word Adam in the forms of Bani Adam, Ibni Adam, Zurriyat Adam, Kamathal Adam and Adam is used 25 times in the Qur'an and 21 of these 25 times meant mankind. And the word Adam is mentioned four times as the name of one of the prophets, but the Qur'an does not say that Adam was the first man to be created by God. On the other hand, the language of the Bible is Hebrew and Adam is a Hebrew word, not a specific name, which means "Human". The issue of creation is the most important issue in the eyes of Riffat Hassan, because if God created man and woman equal in creation, then God's will is not that there should be inequality between them in human society (Hasan, 1994).

4.2. The Sin and Action of Adam and Eve in the Qur'an

The Qur'an not only attributes being deceived by Satan both to Adam and Eve, but also says:

"O! children of Adam, do not let Satan deceive you, as he expelled your parents from Paradise," (7:27) but in Surah *Ṭāhā*, Adam himself is introduced as the beginning of deception not Eve. So the devil tempted Adam and said, *"We made a covenant with Adam, but he forgot and We found in him no constancy."* (Ṭāhā/115) But it is stated in the New Testament: "For just as through the disobedience of Eve sin entered the world" (Romans, 5:20)

The Qur'an, where it is about the temptation of the devil, uses the plural pronouns refers to two, which includes both (al-Baqarah/36; al-A'rāf/20, 22, 27). In the Qur'an, after God's reprimand, Adam and Eve while they do not want to evade the responsibility of their action or put the blame on someone else, contrary to the Old Testament, said, *"Both replied: 'Lord, We have harmed ourselves. If You do not forgive us and*

have mercy on us, we shall surely be among the lost." (7: 23) But, in the Old Testament, they do not admit their guilt and do not apologize, they are just ashamed of their nakedness. Eve, who was oppressed in the Old Testament and considered the cause of sin, in the Holy Qur'an participates with Adam (AS) in asking God for forgiveness and confession of their sin (7: 23). Some even believe that Satan tempts Adam. So Satan seduced him and he seduced his wife (Al-Bash, 2013: 49).

4.3. Punishment of the Original Sin in the Qur'an

In the Qur'an, Adam (pbuh) is rebuked more than Eve and also it has a more optimistic view of the descent and its effects and consequences, in a way that this disobedience has nothing to do with their generation and everyone is dependent on his own action and there is hope of salvation for all. *"No soul shall bear another's burden."* (17: 15)

5. The Consequence of the Old Testaments' Image of Eve in the Judeo-Christian West

5.1. Jewish and Christian Interpretations

The story of Eve, along with other verses related to women in the scriptures, has been so influential in the minds of Christians and even saints that St. Tertullian said when talking to Christian sisters: "Do you not know that each one of you is an Eve for yourself? You are the gate of the devil and you are who ate from the forbidden tree, you are who violated the divine law first, you are who seduced Adam. Because of your error and disobedience, even Jesus Christ was condemned to perish" and Augustine writes: "What is the difference being your wife or your mother? She is still Eve, a seducer that we should avoid of such a woman,

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I do not know what other benefits for a man has a woman if we take the role of pregnancy and childbirth from her?" (Augustine, 2001: 61).

Paul writes in a letter: "The first man was not born of a woman, but the first woman was born of a man. But remember that in the divine plan, man and woman need each other. For although the first woman was from a man, from then on all men were made from a woman." (New Testament, Corinthians, chapter 11, verses 7 to 12) Even now, Christians in their marriage sermon recite the same verses that Adam was alone and God helped him and they became one (Alijani, 2010 (B): 158). In fact, the idea of the First couple in creation is repeated in Christian thought with each marriage, and perhaps the consequences of Eve's action in the listener's mind are reviewed with these sentences. These interpretations are so advanced that, according to Bertrand Russell (1872-1970) in his book *Science and Religion*, the belief in the divine punishment of women was so prevalent in Europe until the second half of the nineteenth century that in 1847 that after the discovery of chloroform anesthetic to prevent pain of childbirth when it was prescribed by Simpson, the church opposed its use in hospitals. They referred to Bible verses and considered it as a sin and a kind of confrontation with the execution of the divine punishment intended for women (Talebi, 2006: 79)

5.2. Literature Influenced by the Bible in the West

The text of the verses about the story of Adam and Eve has also left its effect on literature, so much so that John Milton (1674-1608 AD) in his famous book *Paradise Lost* writes in detail the story of Adam's loneliness and the creation of Eve to eliminate Adam's loneliness. In the ninth book of his book, Milton tried hard to portray an independent rational picture of Adam, and instead accused Eve of lack of intellectual self-sufficiency (ibid: 80). Milton analyzes the reason for Eve's deception in her

disobedience to Adam's advice to stay away from Satan when he writes Adam does not agree with Eve's sight seeing alone because he feared that a foe would find Eve alone and tempts her. Eve gets upset why she is not wise enough so she insists on going some where alone for daily work. She wants to prove her strength. Finally, Adam succumbs to her insistence! The snake finds Eve alone and ..." (Milton, 2004: 39), Milton goes on and asks God why He created Eve in Adam's words, "After all, why God Almighty, the wise Creator who created the heavens above where are occupied by a male lord, in the end, did you create this new creation (Eve), this flaw in the beauty of nature on earth?" Or elsewhere in the book of Adam he addresses Eve, "O! you who are like a serpent, indeed this name is most deserving you, because you did deal with the serpent, you are as deceitful, cunning, and abominable as he is." (ibid: 42)

5.3. Representation of the Image of Eve in Western Christian Art

The intellectual influence of Western artists from Eve's position and the impact of her performance on life is a topic that is briefly explored in this article.

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Picture 1. Capital under the statue of Virgin Mary, Notre Dame Cathedral. France

In the above masonry, which is the capital under the statue of the Virgin Mary in Notre Dame Cathedral, the three main events of the creation story centered on Eve are exposed to the public. The first event in order of occurrence is the creation of Eve from Adam's left rib, which is on the left side of the column. In this work, the artist has sculpted Adam lying on a stone slab and Eve half-standing in front of Yahweh from the middle of Adam's body. In the next scene, Adam and Eve are on the two sides of the tree of life, while Eve, while eating the forbidden fruit, puts another fruit in Adam's hands. By eating the fruit, Eve is actually trying to win Adam's trust and reduce his concern about the consequences of their actions. Also, according to the majority of the works of Western artists who draw Eve and Adam on both sides of the tree bearing the

forbidden fruit, they also draw a snake climbing up the same tree with its head towards Eve. In the next picture, the moment of the expulsion of Adam and Eve from Eden is sculpted. Basically, by choosing these three scenes, the artist seeks to show the end of the creation of Eve and her deception of Adam to his viewers, an end that affected all of humanity. And that is the eternal descent from heaven due to Eve. Another noteworthy point is that on top of this column there is a tall statue of Mary holding Jesus in her arms; Because according to Christian thinking, just as Jesus (pbuh) is the second Adam, Maryam (pbuh) as the second Eve is trying to make up for the mistake of the first Eve with her child (Badre and Khodadadi, 1403).



Picture 2. Temptation and fall of Adam and Eve, Sistine Chapel, Vatican

This work of Michelangelo (1475-1564 AD), which was completed in 1512-1510 AD, was painted on the ceiling of the Sistine Chapel. In this work, the forbidden tree is in the middle of the painting and one of the stages of the story is displayed on each side of it. On the left side of the tree, Eve is seen sitting, taking the forbidden fruit from the hand of Iblis, and Iblis in the form of a snake and a womanish body wrapped around the trunk of the same tree. In this image, Eve calmly holds her hand towards the snake and Iblis is putting the forbidden fruit in her hand.

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This is when Adam, without seeming calm like Eve, is half standing and holding a branch of the tree with his hands. Also, on the right side of the tree, Adam and Eve can be seen, who are being exiled from heaven due to disobeying the divine command and eating the forbidden fruit by one of the angels of the Garden of Eden.



Picture 3. The Creation of Eve (1575 AD), Paolo Veronese (1588-1528), Art Institute of Chicago, Chicago.

In the painting of Creation of Eve, Voronezh depicts three characters: The sleeping Adam, who according to the verses of "The Book of Genesis" was put into a deep sleep in order to remove a rib from him; Eve, who is rising from his body, and due to the moment of her creation, a full life has not yet entered her body and a god in the form of a powerful old man. This is a stage setting so that, according to the verses of the Old Testament, Eve will become a creature to fill the lonely times of man.



Picture 4. The Temptation and Fall of Eve, William Blake (1827-1757), 1808,
Museum of Fine Arts, Boston, USA

British poet and painter William Blake, who considers himself a fan of John Milton's works, stated that he drew the above painting after reading Milton's *Paradise Lost*. Therefore, as briefly explained in the introduction section of Milton's work, Milton has exaggeratedly described Eve as an evil being who caused the torment of Adam and other people. As a result, under the influence of this view, Blake has depicted the sin of Eve in his work with more exaggeration than other existing works. Therefore, if in the rest of the works the snake is entwined around the tree or even crawling on the ground, in this painting the snake is entwined Eve in the body of a dragon like and he also put a forbidden fruit in Eve's mouth while half of it was in his own mouth. The

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calmness and intimacy of the contact of Eve's hands with the snake is also remarkable, especially when a disturbed person is seen in the left corner of the picture, the calmness and passion of Eve in the face of the devil's deception looks even more disgusting. Also, in most works of this kind, Adam and Eve are shown opposite or next to each other, while the tree of life is between them or next to them, but in this image, Adam has his back to Eve and is the cause of her deception. Therefore, unlike Eve and all the viewers of the work who witness the moment of Eve's seduction by Iblis, Adam is not aware of the origin of the story and is only looking at the fruits of the tree with a distress. Especially, the posture of his hands shows his decision to move away from the fruits of the tree. It is as if "Adam" is worried that while watching the tree and its fruits, his hands will touch the fruits involuntarily.

The next point is the title of this work. Blake did not use the phrase Adam and Eve's fall to introduce his masterpiece. Rather, both the sin of temptation and its consequence, i.e. the fall from heaven, have been directed at Eve. As a result, both with the specific title of his work and with the drawing of Adam - unaware of the sin that is being committed by Eve and Iblis - Blake has tried his best to remove the responsibility of the original sin from Adam. Therefore, Adam's shoulders have lightened the burden of this sin as much as possible: an impression that is possible by reading the verses of "the Book of Genesis" for the public and will certainly be strengthened by reading the poems of the Lost Paradise.



Picture 5. Bertram (1415-1345 AD), Blame of Adam and Eve, Hamburg Art Museum

Master Bertram, a German painter and sculptor, in a detailed work, drew on a piece of wood, from the story before the creation of man to the creation of Adam and Eve, their sin, and the moment of the Annunciation to Mary and the birth of Christ, etc., and this work is now available at the Hamburg Art Museum. In his work, which consists of 24 separate but connected paintings, he depicted people such as Jehovah, Adam, Eve, Abel and Cain, Jacob and Jesus, Virgin Mary, saint Joseph and Three Kings, the herald of the birth of Jesus, and other people mentioned in the Testaments.

Here, the moment of God's rebuke of Adam and Eve is addressed. In this painting, the placement of each character in the story is according to

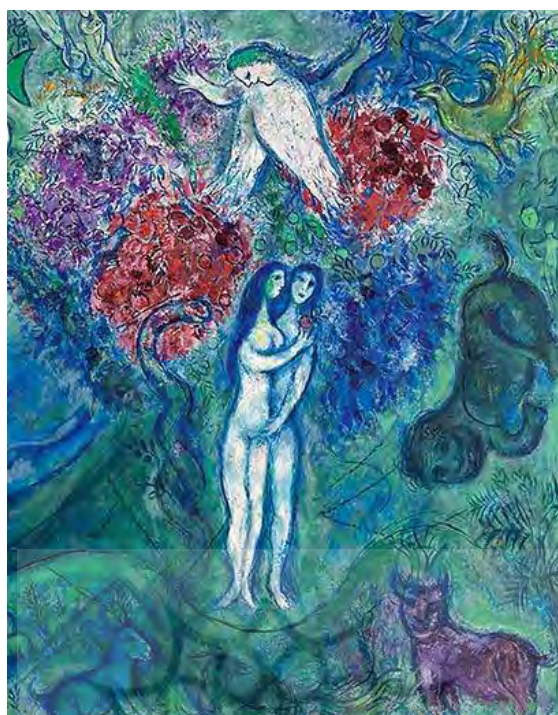
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the verses of the journey of creation. In this way, God, with a cover similar to the cover of Jesus in works of art, addresses Adam and asks him for the reason for his disobedience, but by pointing his index finger towards Eve, Adam blames his wife. The sadness and anger that is evident on Adam's face is reminiscent of Milton's story of Paradise Lost, in which Adam became desperate and helpless due to the existence of Eve and her seduction, to the extent that he complained to God about his wife. Also, in the following verses, Eve blames the snake, and in the painting, Eve points to the snake. While the snake is crawling under the feet of Adam and Eve with the same head as a woman.



Picture 6. Bertram (1415-1345 AD), Petri Altar/Clamped Altar, Hamburg Art Museum

Bertram's famous work known as Grabow Altarpiece was originally in St. Peter's Basilica and is now in the Hamburg Art Museum which painting number 5 is the 19th narrative in this work.



Picture 7. Marc Chagall (185-1887), Heaven, 1961, Marc Chagall National Museum, Nice, France.

Marc Chagall has been inspired many times by different parts of the story of Adam and Eve, especially the temptation part. Chagall's works are important because he was a Jew and was born in a religious family in Russia, because the majority of works of art in the West are produced by Christian artists. In the above image, which is a cut from his Paradise painting, Adam and Eve are depicted with remarkable intimacy, while Eve is holding a red fruit in her hand. One of the most frequent features of Chagall's works is the drawing of couples in intimate situations in such a way that couples are often shown with two arms and three legs due to their proximity to each other. Therefore, his adherence to his previous works shows the emphasis on the existence of love between this couple. In his other works, the elements of love between this couple are still clear

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even at the moment of decline. On the left side of Eve, a large snake can be seen, due to its vertical drawing, we notice the forbidden tree and its fruits, and an angel who is watching over the head of this couple without anger. It seems that an action is supposed to be done, although it is forbidden, but without anger and seriousness, and in the end, this is a couple whose love for each other does not decrease. Also, another characteristic of Chagall's works is the drawing of animals which the unusual appearance of some of which indicates the presence of Adam and Eve in the other world.

The mentioned works are a small sample of the works of artists who believe in the "Bible." In all the works, Eve's creation from Adam's rib, Eve's sinfulness and Adam's seduction are evident, which represents the effect that verses have on the artist, and the artist transmits it to the viewer by perpetuating the effect he accepted.

6. Muslim Interpretations

According to *Tarikh Tabari*, after the devil's temptation by being in the snake's mouth, Adam did not want to eat from that tree, but Eve went ahead and ate and said to Adam: "Eat, I ate and was not harmed" and when Adam ate, their nakedness was revealed and they started to cover themselves with the leaves of heaven trees. It is also narrated from Wahab bin Manbeh in this book: "When the snake entered heaven, it called out from inside the tree, and the snake took the fruit from the tree and brought it to Eve and said, "Look how delicious and colorful the fruit of this tree is, and Eve ate and Adam also eat from it." And their private parts were exposed and Adam took shelter to the tree and God said: O! Eve, you who deceived my servant, get pregnant while your reluctant and be in constant danger during pregnancy (Ṭabarī, 2009: 173). In the Tafsir

al-Tabayan of *Shaykh Ṭūsī*, it is stated that the creation of Eve from Adam's rib is known among Shia commentators (Ṭūsī, 2011: 42).

Some commentators, like the late Tabarsi, say in his commentary, "*Khalaqa minhā Zawjahā*", that is, he created Eve from one of the sides of Adam (Ṭabrisī, 1988: 118). Of course, *Fayḍ Kāshānī* in his Tafsir book, quoting '*Uyūn Akhbār al-Riḍā*', narrates a special narration from Imam *Riḍā* (AS) and says: God gave Satan control over him to bring his work to a place where he ate from the tree and also aroused Eve to eat from that tree like Adam,..." (Zarepour, 1996: 73) Therefore, according to this narration, Adam was the initiator of eating from the forbidden tree, or it is stated in the "Tasfir Nemooneh" that the creation of Eve from the rib of Prophet Adam is a distorted Jewish idea that has its roots in the Old Testament (Makarem, 1974: 113). *Allamah Ṭabāṭabā'ī* says about this: the narrations and interpretations related to the creation of Eve from the rib of Adam are in agreement with the Bible, and it is not unlikely that she was one of the Israelites who entered the religion (Ṭabāṭabā'ī, n.d.: 215). Rifat Hasan believes that Islam, unlike the dualist (Deuteronomy) traditions, does not see sexuality as against spirituality, but considers it a sign of God's mercy to man (Hassan, 1990: 98).

Abū Shu'ḥba says in his book *al-Isrā'īlīyāt wa al-Mawḍū'āt fī Kitāb al-Tafsir*: "Among the Israelites [in the story of the descent of Adam] is *Ibn Jarīr al-Ṭabarī*'s narration from *Wahab ibn Munbbah*, which was quoted before. He believes: "And all these are from the stories of Bani Israel, who have exaggerated and extended and mixed the truth with falsehood, then *Ibn 'Abbās* and some other companions and followers took it from the People of the Book and interpreted the Holy Qur'an with it." (1408 AH: 178-179)

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In any way, what is important is the existence of a misogynistic view towards the issue of women, a significant part of which is borrowed from biblical narration of the story of creation, and this view has penetrated the fabric of the culture of different societies so much that it sometimes finds itself in the analysis of current issues. *Naṣr Ḥāmid Abū Zayd*, an Egyptian thinker of the Quran, says that the anti-woman spirit is so influential among Arabs that even in the analysis of current political issues, they use women who have a negative feedback in religious literature. To prove his claim, *Abū Zayd* refers to an article by *'Izzat al-Sa'dūnī*, which was published in Al-Ahram newspaper in Egypt. In his article, *Sa'dūnī* uses the allegory of Adam and Eve to analyze the American attacks on Iraq in the Second Persian Gulf War. According to him, the political government of Iraq is like Eve, whose sin is the occupation of Kuwait, and the example of America in committing a crime is like Adam (Pezeshgi, 2008: 232).

6.1. Representation of the Image of Eve in the Literature of the Islamic World

The Qur'an does not mention Adam's deception by Eve. This story has entered the Qur'anic stories from the Bible and from there into the fictional literature. This issue is especially acute in the case of the two Qur'anic stories of Adam and Eve and Joseph and Zulaikha, and it seems that Muslims have turned to the Bible and the Israelites whenever they have not been able to interpret parts of the story that are not in the Qur'an (Hosseini, 2009: 47).

In the book of the stories of the prophets (*Qiṣaṣ al-Anbīyā'*) by Fereydoon Taghizadeh is mentioned: Eve took the tree and took the wheat, ate one seed and took two seeds to Adam. When she picked wheat from the cluster, a drop of blood fell instead of the wheat, a call was

heard, O! Eve, in my honor, that I, the Lord, will stain you and your daughters with blood until the Day of Judgment, so that I may do justice from you and your children for my tree (Taghizadeh, 1984: 78). Or in the story of the Qur'an (*Qiṣaṣ al-Qur'an*) by *Abū Bakr Surabadi* (Surabadi, 1986: 69), *Tārīkh al-Bal'amī* (Bal'amī, 2008: 74), and quoting Hosseini in *Kashf al-Asrār* by *Abulfaḍl Miybudī*, Eve was created from the left rib of man and is responsible for man's sin (Hosseini, 138).

Also, the authors of the books of Sandbad-nameh (Zahīrī, 2013: 63) and Toti-nameh (Nakhshabi, 2012: 44) have referred to the story of Adam and Eve and have claimed that in this story it is the woman who leads the man astray and ruined. In poetic literature, some poets have composed poetry in line with the scriptures and the Israelites included in the religion, such as the following poems. It is stated in Mathnavi:

The first and last of me was descent from a woman

I was a soul and I became a body (Mathnavi, line 2802)

How the devil enchanted Adam

when Eve told him to eat and then he ate (ibid. line 4473)

Khaghani says about the creation of Eve:

You are losing dominion out of your low attempt

Truly Eva came into existence out of Adam's side (Khaghani, 1986)

Jami also says:

Woman was made from the left side. No one could see rightness from left. (1999)

Along with such verses, in the works of poets such as Hafez, Nezami and 'Attar, women are not described as traitors and sinners, but their values are praised and their view of Adam and Eve is a view free from the stories in the scriptures. Hafez, for example, considers Adam the cause of falling into the trap and says:

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I was the king and Ferdows was my place

Adam brought me to this ruined place

My father sold paradise for two grains.

Why shouldn't I sell the property of the world for a barley? (Hafez, 1968)

The trap is hard, unless God's grace is a friend, otherwise a person will not spare the driven away devil (Hafiz, 1968 Ghazal 367)

In the Divan of *Fakhriddīn Hamadānī*, known as the *shaykh 'Irāqī*, the first sin is also attributed to Adam:

Loved one, for one sin do not turn away from a servant, I am a human being, the first sin made by Adam (Hamedani, 1998).

The events related to Adam and Eve are not exclusive to the literature of classical poetry, and a glimmer of it still shines through the poetry of contemporary poets. For example, without attributing the first error to a person, Forough Farrokhzad writes his conversation with God as follows:

You and only you know
the secrets of that original sin

Only you can endow
my soul with the first purity (Farrokhzad, 67, 2001)

Also, in the book "Blood Line", Garmarodi blames Adam for the first sin and in a poem titled "Oh Father, if you had not eaten that wheat" he says:

Life is a sour brand that father/ with the same hands that picked the wheat/ beat on our foreheads. (Salmani Nejad Mehrabadi, 2015)

But Sepehri, unlike Garmarodi, puts the burden of error on Eve's shoulders and says: "Life", the colorful negligence of a minute, "Eve." (Sephehri, 1995)

6.2. The Image of Eve in Islamic Art

The abundance of Islamic art depicting Eve is not as many as that of Western art. In any case, among the existing works, two events of temptation and Fall have been depicted.



Picture No. 6. Descent of Adam and Eve. The Book of Falnameh (Fortune Telling).
Ja'far al-Siddiq. 1550 AD

The painting shows Eve riding a snake and Adam riding a peacock leaving Paradise. According to some sources, such as the narration of *Wahab ibn Munabbah* in *Ṭabarī's* commentary, the snake had a significant role in conveying the message from Iblis to Eve, and the peacock was also effective in this purpose in the next degree (Akhundi, n.d.: 3). Therefore, in addition to showing the snake, the painter has also depicted the peacock as his accomplice. Adam's riding on the snake as an animal that played a greater role in the devil's goal and his placement ahead of Eve emphasizes the more ugliness of Adam's action compared to Eve's. Therefore, in this work, despite drawing the aura of holy light

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for both of them, the painter believes in Adam's double failure. Also, the person who is trying to hit and punish him from behind with a spear in his hand, has stuck the head of his spear into the body of the snake, which rebels.



Picture 9. Adam and Eve and their children, unknown artist, from the manuscript of "Zubdeh al-Tawarikh", 1583 AD, Seyyed Luqman (calligrapher), Istanbul, Museum of Turkish and Islamic Arts.

Here, Adam and Eve are standing next to the forbidden tree, like the works of Western artists. But unlike those works, both of them are surrounded by a halo of holiness, and unlike all western works and a significant part of the works of Muslim artists, who have drawn Adam and Eve naked or half-naked, they are standing in a magnificent and

dignified dress. In this work, Adam and Eve are not eating or giving fruit to the other, but each of them has a flower branch in their hand, and it is not even clear which one offered the flower to the other. As the tree is in the middle of the picture, the bottom of it can be seen a shape that is initially reminiscent of a fault, which can be more accurately determined to resemble the appearance of a snake. A snake whose head is towards Adam, not Eve. But it seems that this snake is just a sign to emphasize another issue; because according to the artist's accuracy and meticulousness and his attention to details, the way the snake is drawn basically shows that he does not believe in this part of the story and that it is non-Islamic.

Above the heads of Adam and Eve, the angels without discrimination are respecting and serving in such a way that they are spreading their light with the help of each other. In the entire upper part, there is the effect of complete symmetry, and for this reason, according to the painter, the spiritual status of this couple is equal. In fact, the artist has used many signs to pay attention to the exalted position of this Quranic couple and even removed the frequent signs of other works to prove their error. The most important reason for this claim is the upper part of the work where verse 33 of *Āli 'Imrān* can be seen. Regarding the artist's good choice, this verse alone shows a different and exalting view of the artist towards the story of Adam and Eve, despite the works of art and interpretations according to Israelite. Because it is stated in the verse that: God chose Adam and Noah and the family of Abraham and the family of Imran from among the people of the world. And because Adam is the name of both couples of that first family, not necessarily just the name of the man in the story, here the first family and the family of Ibrahim and the family of Imran are mentioned together among the chosen ones.

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Also, in the lower half of the work, 13 couples can be seen, which refers to the children of Adam and Eve, who, according to some hadiths and interpretations, give birth to twins in each birth, and marriage is supposed to take place between these children, a boy and a girl. And Cain's lack of satisfaction towards his chosen wife causes enmity and war, and eventually Abel's murder. The artist has also shown the same event, the war between Abel and Cain, in the left corner of his work.



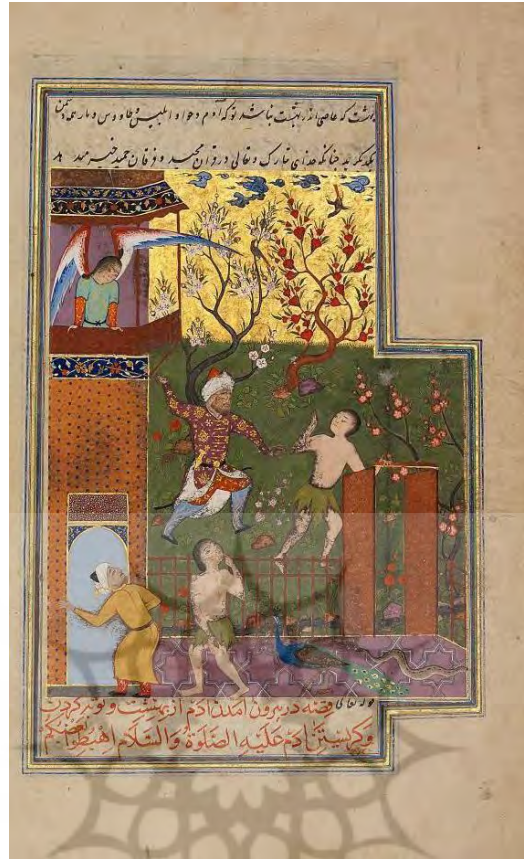
Picture number 10. Adam and Eve are worshiping angels, the stories of the prophets
Muhammad Ibn Ibrahim Neishaburi (1581 AD)³

In this image, the image of Adam and Eve is depicted while both of them equally enjoy the aura of holy light and are sitting and leaning on the head of dignity, and the angels are also prostrating and honoring the position of both. The important point in this image is that according to the verses of the Quran (al-Baqarah/34, al-A'raf/11, al-Isrā'/61, al-Kahf/50, Tāhā/116) the angels were required to prostrate in front of Adam, and apparently there is no mention of Adam's wife. While in this work, the angels prostrate to both characters. Therefore, the painter, like some commentators such as *Raf'at Hasan* and *Allamah Tabātabā'i*, believes that the prostration of angels is universal and that Adam in the Qur'an is not exclusive to man in the story of creation (Mehrizi, 2007: 31). In this work, the painter refers to the issue of Adam and Eve after creation and before their descent, it is clear that in his view, Eve's position is not lower than Adam's and both of them are God's chosen servants.

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3. <https://gallica.bnf.fr/ark:/12148/btv1b8410893r/f23>

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Picture 11. The name of the work and artist unknown, taken from the book Hadiqa al-Sa'da (The Garden of Happiness), 16th century, Ottoman period, place of creation:

Iraq, stored in the Brooklyn Museum⁴

In this painting, the order of Adam and Eve's exit from heaven, as well as the snake and the peacock, is different compared to other works. That is, while looking at the back of her head and Adam's fate, Eve is the first to approach the exit gate from heaven, and after her, the peacock and then the snake are exiting from heaven. But at the top of the picture, where Adam has not yet reached the first exit door, he is running away from the punishment of one of the angels of heaven. Therefore, in this

4. <https://www.brooklynmuseum.org/opencollection/objects/96783>

painting, we see Adam's relative punishment, which is considered a unique issue in this respect. Also, at the bottom of the work, it is written as follows: "The story of Adam's coming out of heaven and Adam's repentance and weeping, peace be upon him." Therefore, from the author's point of view, the main punishment addressed Adam, and therefore repentance should have been performed by Adam. If we assume that this interpretation of verse 115 of Surah *Tāhā* is correct, saying because rebellion is attributed to "Adam," therefore he had the main responsibility, then the painter may have had such a theme in mind.

Conclusion

According to the verses of the Qur'an, sharing in the common covenant (Tāhā/117 and 124, al-Baqarah/35, al-A'rāf/19), having a common enemy (Tāhā/116), sharing in divine warnings and addresses (al-Baqarah/35, al-A'rāf/19), performing a joint action, despite Adam's prophethood (al-A'rāf/20 and 22, al-Baqarah/36, Tāhā/121), participation in seeking forgiveness (al-A'rāf/23) and participation in the punishment of action (Tāhā/123, al-Baqarah/134), all indicate the high position of the lady who shares a lot of with the Prophet of her time. When we read the verses related to the first couple of creation in all three books of the Abrahamic religions, we notice the significant difference between the gender-based and reproachful view of the verses in the Bible and the respectful view towards this couple in the Qur'anic verses. Although misogynistic contents do not appear in Qur'anic verses, traces of such thinking can be found in some fabricated hadiths and narrations and in some interpretive, historical and literary books.

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In general, it can be concluded that Adam's actions, contrary to the teachings of Judaism and Christianity, are more reprehensible than Eve. This claim is proved by these verses that according to verse 115 of Surah *Ṭāhā*, Adam was seduced by Iblis and not Eve. In Surah *al-Baqarah/37*, Adam alone has repented. Of course, in other verses, the act of temptation and repentance is attributed to both, and this is one of the reasons for the belief that wherever the Qur'an speaks of Adam, Adam does not necessarily mean the man of the story of creation. The Old Testament account of the wickedness and sinfulness of women agrees with some long-standing myths, including Greek myths. The wickedness of Eve in this narrative is structurally almost the same as the wickedness of Pandora in the poetry of the Greek poet Hésiode of the seventh and eighth centuries BC.

After Prometheus steals the fire from the gods, Pandora brings a box on behalf of Zeus to human being, and the events are set in way that eventually Pandora opens the box as the first woman, and calamities and misfortunes spread everywhere (Hésiode, 1996: 65). Any way, the Qur'anic narrative of creation is one of the turning points in the history of gender, which completely denies the myth of the guilt of woman in the Fall and her being source of evil. However, the testamentary heritage concerning the image of women and femininity still dominates many cultural works and perspectives.

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