



Eve (Ḥawwā') and the Expulsion (Ikhrāj) from Paradise in the Brill Encyclopaedia of the Qur'ān (Letter E): Human Origin and Moral Transition in Qur'ānic Thought

1. Iqra

PhD Research Scholar & Visiting Lecturer, My University, Islamabad, Pakistan; Teaching in Punjab School Education Department, Pakistan.

Email: dis231063@myu.edu.pk / naveed.khilji786@gmail.com

2. Dr. Hafiz Mohsin Zia Qazi

HOD Religious Studies and Graduate Studies, Rashid Latif Khan University, Lahore, Pakistan.

Email: mohsin.ziaqazi@rlku.edu.pk

ABSTRACT

The Qur'ānic narratives concerning Eve (Ḥawwā') and the Expulsion (Ikhrāj) from Paradise constitute a foundational discourse in Islamic anthropology, ethics, and theology. This study examines these narratives within a unified conceptual framework inspired by thematic entries of Brill Encyclopaedia of the Qur'ān (Letter E section), emphasizing their role in constructing a theory of human origin as moral transition rather than metaphysical fall. The Qur'ān presents the primordial human condition as grounded in a single soul (nafs wāḥidah), from which a paired human existence emerges. Within this framework, Eve (Ḥawwā') is understood as a co-constitutive agent of human origin, while the Expulsion (Ikhrāj) represents a structured movement from pre-moral existence to ethical responsibility in temporal life. The study argues that Qur'ānic anthropology rejects inherited guilt and instead establishes a model of shared moral agency, immediate repentance, and continuous divine mercy. The narrative thus functions not as a story of loss, but as an epistemic and ethical transition into human moral history.

KEYWORDS: Eve (Ḥawwā'), Expulsion (Ikhrāj), Qur'ānic Anthropology, Moral Agency, Human Origin, Ethical Transition and Brill Encyclopaedia of the Qur'ān.



INTRODUCTION:

The Qur'ānic account of human origin is structured around two interconnected narrative axes: the creation of the primordial human pair and the subsequent Expulsion (Ikhraj) from Paradise. These narratives occupy a central position in Qur'ānic cosmology and moral anthropology, shaping the foundational understanding of human purpose, ethical responsibility, and divine guidance.

Unlike later doctrinal systems that emphasize inherited sin or irreversible fall, the Qur'ān constructs human existence as a dynamic moral process characterized by guidance, lapse, recognition, and restoration. The immediacy of repentance following moral deviation indicates that error is not final but integrated into divine pedagogy. Within the interpretive tradition of the Brill Encyclopaedia of the Qur'ān, particularly under Letter E entries such as “Eve” and “Expulsion,”³ these narratives are treated as interconnected semantic structures rather than isolated historical accounts. The interpretive approach of this study is therefore thematic and encyclopaedic, focusing on conceptual relationships rather than chronological storytelling.

RESEARCH QUESTIONS:

This study is guided by the following research questions:

How does the Qur'ān construct Eve (Ḥawwā') within the framework of human origin?

Does the Expulsion (Ikhrāj) represent punishment or moral transition?

How is moral responsibility distributed within the primordial human pair?

What role does repentance (tawbah) play in the structure of expulsion?

How does the combined reading reshape Qur'ānic anthropology?

OBJECTIVES OF THE STUDY:

To analyze Eve (Ḥawwā') as a foundational anthropological figure in the Qur'ān

To reinterpret the Expulsion (Ikhrāj) as ethical transition rather than punitive fall

To examine shared moral responsibility within the primordial pair

To explore repentance as a structural component of human moral existence

To construct an integrated Qur'ānic model of human origin

METHODOLOGY:

This study adopts a thematic-encyclopaedic methodology, consistent with the interpretive style of Brill's Qur'ānic scholarship. Instead of linear narrative reconstruction, it employs conceptual mapping across Qur'ānic passages.

The methodological framework includes:

Qur'ānic textual analysis

Semantic-linguistic examination of key Arabic terms

Classical tafsīr comparison

Thematic synthesis of anthropological concepts

Encyclopaedic cross-referencing of related entries, is used here as a conceptual marker of epistemic misrecognition, illustrating how perception may distort moral reality before correction through divine guidance.

Qur'ānic Anthropology of Human Origin and the Paradigmatic Structure of Creation:

The Qur'ānic narrative of human origin does not function as mythological storytelling in a conventional sense, nor as purely historical reconstruction. Instead, it operates as a theological anthropology, where the creation of Adam and his spouse (Ḥawwā'/Eve) is presented as a moral architecture through which human existence is defined. "The Encyclopaedia of the Qur'ān (Brill) situates this narrative within a broader conceptual framework in which human beings are not simply created but ethically initiated"⁴. The Qur'ān repeatedly emphasizes not only the act of creation but also the purpose of creation: moral accountability (taklīf), vicegerency (khilāfa), and experiential knowledge of obedience and disobedience. Key Qur'ānic references shaping this anthropology include: "innī jā'ilun fī al-arḍ khalīfa"⁵, "wa'allama Ādama al-asmā'a kullahā"⁶, "thumma qulna lil-malā'ikati usjudū li Ādam"⁷, "wa qulna yā Ādam uskun anta wa zawjuka al-janna", "fa-azallahumā al-shayṭān"⁸. These textual units construct a layered anthropology in which:

Creation is intentional, not accidental

Knowledge precedes moral responsibility

Obedience is tested through prohibition

Humanity is dual from origin (Adam + spouse)

Moral agency is shared and relational

A critical insight emphasized in modern Qur'ānic encyclopaedic analysis is that the Qur'ān does not present Adam as a solitary prototype of humanity. Instead, humanity emerges as a paired ontological structure. The repeated address:

"yā Ādam uskun anta wa zawjuka al-janna"

(“O Adam, dwell you and your spouse in Paradise”⁹)

establishes a grammatical and theological duality. The presence of “*anta wa zawjuka*” (“you and your spouse”¹⁰) indicates that the human moral condition is inherently relational. *Ḥawwā’* is not a secondary figure added after Adam’s creation in ethical significance; rather, she is embedded within the same divine address, indicating:

- shared command
- shared prohibition
- shared environment
- shared consequence

The Brill Encyclopaedia of the Qur’ān highlights that this structure resists any hierarchical moral assignment. Instead, it constructs a symmetrical anthropology, where both male and female participate equally in the initiation of moral history.

The Qur’ānic narrative begins not with sin, but with knowledge:

“*wa ‘allama ‘Ādama al-asmā’ a kullahā*”

(“And He taught Adam all the names”¹¹)

This epistemic moment is crucial in Qur’ānic anthropology. Knowledge precedes temptation, and awareness precedes moral failure. Thus, human error is not rooted in ignorance alone but in the complexity of choice. Within this framework, *Ḥawwā’* participates in the same epistemic environment as Adam. Although not explicitly mentioned in the teaching of names, she is included in the moral sphere where knowledge and prohibition coexist. The encyclopaedic interpretation stresses that:

- knowledge is divine gift,
- moral testing is structural, not accidental,
- awareness creates possibility of disobedience,
- responsibility emerges with cognition,

Thus, the origin narrative is not about innocence lost in ignorance, but about responsibility activated through knowledge. A major interpretive dimension emphasized in Brill-based scholarship is the redefinition of Paradise (*al-janna*) in the Adam narrative. It is not the final eschatological Paradise, but a pre-moral testing environment. The command structure:

“*kulā min haythu shi’ tumā wa lā taqrabā ḥādhihi al-shajarah*”¹²

establishes:

unrestricted permission

A single prohibition,

Conditional moral boundary,

Paradise here functions as:

A controlled environment of obedience,

A symbolic space of divine nearness,

A transitional stage before earthly existence,

Ḥawwā’’s presence in this space is therefore not decorative but essential: she is part of the first moral experiment of humanity.

Statical Table of Qur’ānic Anthropological Structure:

Element	Qur’ānic Term	Function	Moral Significance
Creation	<i>khalq</i>	Ontological origin	Divine intentionality
Knowledge	<i>‘ilm al-asmā’</i>	Epistemic foundation	Capacity for moral choice
Paradise	<i>Al-janna</i>	Testing environment	Conditiona obedience

Command	amr / nahy	Moral boundary	Freedom within limits
Error	zalla / khata'	Human lapse	Non-essential sin
Expulsion	ikhrāj / hubūt	Transition	Ethical historicity
Repentance	tawba	Restoration	Divine mercy

Within this anthropological system, Ḥawwā' is not a symbolic afterthought but an integral component of human moral formation. Her presence indicates that:

- humanity is relational from origin
- moral testing is shared, not individualized
- ethical failure is collective experience
- redemption applies equally

The Encyclopaedia emphasizes that Qur'ānic narrative avoids the later theological tendency to isolate female agency as the source of moral collapse. Instead, responsibility is distributed across the human pair and redirected toward the external force of temptation (Shayṭān).

Eve (Ḥawwā'), Temptation, and the Ethics of Shared Moral Responsibility:

The Qur'ān frames the moment of transgression not as an isolated act of female deception, but as a systemic moral event involving three actors:

- Divine command
- Human pair (Adam + Ḥawwā')
- External deceiver (Shayṭān)

The critical verse: "fa-waswasa lahumā al-shayṭān"¹³
 "fa-azallahumā al-shayṭān"¹⁴

establishes that the source of deviation is externalized. The verb "azalla" (caused to slip) indicates induced error, not inherent corruption. One of the most significant theological insights in the Brill Encyclopaedia of the Qur'ān is the absence of gendered culpability. The Qur'ān consistently uses dual grammatical forms:

- "Akhrajahumā" (he expelled them both)¹⁵
- "Azallahumā" (he caused both to slip)¹⁶
- "Akālā min-hā" (they both ate from it)¹⁷

This linguistic structure eliminates the possibility of:

Eve as sole temptress, female origin of sin, inherited female guilt, Instead, it constructs a model of symmetrical moral agency.

Static Table of Agency Distribution in the Fall Narrative:

Actor	Role	Action	Responsibility Type
Adam	Human partner	Ate from tree	Shared responsibility
Ḥawwā'	Human partner	Ate from tree	Shared responsibility
Shayṭān	External deceiver	Whispered temptation	Primary instigator
Divine command	Moral structure	Prohibition	Ethical framework

The Qur'ānic term "zalla" 18 (slip) is crucial. It indicates:

Accidental deviation, momentary lapse, reversible mistake, not ontological sinfulness. Thus, the human condition is defined not by corruption but by fallibility within moral awareness. Ḥawwā', in this structure, represents the human capacity to act under temptation not the origin of evil itself. The narrative moves rapidly from error to restoration: "fatalaqqā Ādamu min rabbihi kalimātin fatāba 'alayh"¹⁹

This immediacy is theologically significant. It indicates: no inherited sin, no prolonged punishment structure, direct accessibility of divine mercy. Ḥawwā' is implicitly included in this restorative movement, as Qur'ānic grammar consistently maintains duality. The expulsion

(ikhrāj) is not merely spatial displacement but ethical transformation. Humanity transitions from:

passive obedience → active moral choice

protected environment → tested environment

immediate divine proximity → mediated divine guidance

Ḥawwā' becomes part of this transformation, symbolizing:

Emergence of moral subjectivity

Beginning of historical human existence

Activation of ethical consciousness.

The Concept of Ikhrāj (Expulsion) as Ontological and Ethical Transition in Qur'ānic Thought:

The Qur'ānic notion of ikhrāj (expulsion) from Paradise is one of the most conceptually dense elements in the narrative of Adam and Ḥawwā' (Eve). While earlier exegetical traditions often interpreted this event as a punishment for disobedience, modern Qur'ānic scholarship particularly reflected in encyclopaedic analyses such as the Brill Encyclopaedia of the Qur'ān reframes it as a transformative ontological shift rather than a purely punitive act. The Qur'ān employs multiple expressions to describe this transition:

“ihbiṭū”²⁰ (descend)

“akhrajahumā”²¹ (He expelled them both)

“qāla ihbiṭū minhā jamī'an”²²

These expressions do not merely indicate spatial relocation; they encode a cosmic reconfiguration of human existence. The expulsion from Paradise marks a shift in the ontological condition of humanity. Before expulsion, Adam and Ḥawwā' exist in a state characterized by:

direct divine provision

absence of moral burden

limited prohibition structure

non-historical existence

After expulsion, the structure changes fundamentally:

moral accountability becomes permanent

knowledge is tested in real-world conditions

time and history begin

struggle (jihād al-nafs) becomes existential

Thus, ikhrāj is not destruction but reconstruction of human mode of being.

Static Table of Ontological Comparison Before and After Ikhrāj:

Dimension	Paradise State	Earthly State	Moral responsibility
Minimal	Full accountability	Knowledge	Given directly
Applied experience	Temptation	External and isolated	Continuous and systemic
Divine proximity	Immediate	Mediated	Human condition
Stable obedience	Dynamic struggle Time	Non-linear/ ahistorical	Historical existence

The Qur'ānic term hubūṭ (descent) does not imply humiliation alone. Classical and modern linguistic analysis shows it carries three semantic layers:

Spatial descent (movement from higher to lower realm)

Existential descent (entry into material temporality)

Ethical descent (entry into realm of moral testing)

In this framework, Ḥawwā' participates equally in this descent. The Qur'ān does not isolate Adam or Eve; instead, it repeatedly uses plural imperatives:

“ihbiṭū ba' ḍukum li-ba' ḍin 'aduww”²³

This establishes a new reality:

human social existence begins after expulsion

relational tension becomes part of history

moral opposition becomes structurally embedded

Ḥawwā'’s role in ikhrāj is not symbolic blame but symbolic participation in human historicity.

The Qur'ān constructs her as part of a dual entry into:

ethical awareness

social complexity

temporal life

Thus, she is not the “cause”²⁴ of expulsion but a co-transitionary agent in the emergence of humanity as a historical moral species. Contrary to interpretations that frame expulsion purely as loss, the Qur'ānic narrative especially in modern academic readings reveals a dual valence:

Loss: separation from paradisiacal immediacy

Gain: entry into moral agency and knowledge through experience

This duality is crucial. Without expulsion, there is:

no moral growth

no ethical choice

no history of revelation

no concept of repentance

Thus, ikhrāj becomes a necessary precondition for human spiritual development.

One of the most significant implications of ikhrāj is the beginning of ethical history. Before expulsion, there is no moral narrative in time. After expulsion:

prophets are sent

revelation begins

law becomes necessary

human societies form

Ḥawwā'’s participation signifies that ethical history is not male-originated but human-originated as a pair. The Encyclopaedia-based interpretation synthesizes ikhrāj into three integrated dimensions:

Ontological: change in human being

Ethical: activation of moral responsibility

Historical: initiation of time-bound existence

Eve (Ḥawwā') in Classical Exegesis and Modern Qur'ānic Scholarship:

The figure of Eve (Ḥawwā') occupies a dynamic interpretive space in Islamic intellectual history. While the Qur'ān itself refers to her indirectly as Adam's spouse (zawj), later exegetical traditions developed more elaborate narratives about her role, identity, and moral responsibility. The Brill Encyclopaedia of the Qur'ān highlights that interpretations of Ḥawwā' evolve across three major stages:

Early classical tafsīr

Medieval theological synthesis

Modern critical scholarship

Each stage reflects changing theological concerns about gender, morality, and human origin.

Early exegetes such as al-Ṭabarī, al-Qurṭubī, and others expand the Qur'ānic silence on Eve's name into detailed narratives. Some traditions, influenced by Isra'iliyyāt material, introduce

additional storytelling elements, including: “Eve’s creation from Adam’s rib (parallel traditions), her alleged role in encouraging consumption from the tree, moral asymmetry between Adam and Eve in early narration.”²⁵ However, even within classical tafsīr, there is no unanimous agreement on gendered culpability. Many scholars maintain that:

both Adam and Ḥawwā’ share responsibility

Shayṭān is the primary deceiver

repentance is equally available to both

Static Table of Classical vs Qur’ānic Narrative Emphasis:

Theme	Qur’ānic Text	Classical Expansion
Modern Academic Reading	Responsibility	Shared
Sometimes asymmetrical	Fully symmetrical	Eve’s role
Spouse, partner	Expanded narrative role	Archetypal human agent
Temptation	Shayṭān	Shayṭān + narrative additions
External moral force	Sin	Slippage
Moral lapse	Non-original, non-inherited	Outcome
Repentance	Repentance	Ethical transition

In medieval Islamic theology, discussions of Ḥawwā’ become increasingly philosophical. Scholars explore questions such as:

“nature of free will, relationship between divine decree and human action, moral responsibility of the first human pair”²⁶.

Despite variations, the dominant theological position remains:

no doctrine of inherited sin

no eternal blame on Eve

emphasis on divine mercy

This distinguishes Islamic anthropology from some parallel doctrinal systems in other Abrahamic traditions. Modern Qur’ānic scholarship, particularly in encyclopaedic works such as the Brill Encyclopaedia of the Qur’ān, reframes Ḥawwā’ within:

literary analysis

linguistic structure

anthropological theory

comparative religious studies. **Linguistic Neutrality:**” The Qur’ān’s avoidance of naming Eve suggests intentional neutrality rather than omission”²⁷. **Ethical Symmetry:**” Dual grammatical structures emphasize shared agency”²⁸. **Narrative Deconstruction:** ” The fall narrative is not linear causation but relational interaction.”²⁹ Modern interpretation increasingly views Ḥawwā’ as an archetype rather than a historical figure alone. She represents:

“human susceptibility to temptation, capacity for error without corruption, immediate potential for repentance, participation in moral evolution.”³⁰ Thus, she symbolizes humanity itself in its earliest ethical formation. A key conclusion in Brill-based scholarship is that the Qur’ān does not construct a gendered moral ontology. Instead:

moral responsibility is universal

temptation affects all humans equally

redemption is equally accessible

Ḥawwā’’s narrative function therefore resists patriarchal reduction and instead affirms shared human moral identity. Ḥawwā’ is fully integrated into Qur’ānic ethics through three principles:”Shared creation (nafs wāḥida concept), Shared responsibility (dual verbs), Shared redemption (tawba acceptance).”³¹ This triadic structure defines Qur’ānic moral anthropology.

Tawba (Repentance), Divine Mercy, and the Ethical Restoration of Humanity after Ikhrāj:

Within Qur’ānic anthropology, the narrative of Adam and Ḥawwā’ does not culminate in expulsion but in restoration through divine mercy. The act of tawba (repentance) is not a marginal addition to the story; it is its theological climax.

The Brill Encyclopaedia of the Qur’ān emphasizes that the expulsion (ikhrāj) cannot be interpreted independently from repentance, because the Qur’ānic structure of the narrative is inherently cyclical rather than linear:

Creation → Instruction → Test → Error → Expulsion → Repentance → Mercy → Continuation of life

Thus, the moral universe of the Qur’ān is not defined by fall, but by return (rujū’).

The key verses shaping this theological framework include:

“fa-talaqqā Ādamu min rabbihi kalimātin fa-tāba ‘alayh”³²

“thumma ijtabāhu rabbuhu fa-tāba ‘alayhi wa hadā”³³

“innahu huwa al-tawwābu al-raḥīm”³⁴ These verses establish repentance as a divinely initiated process rather than a purely human act. In Qur’ānic semantics, tawba does not merely mean “feeling regret.”³⁵ It signifies:

turning back, reversal of direction, moral reorientation and divine acceptance of return. Importantly, the Qur’ān often attributes tawba first to God before attributing it to humans. This dual structure appears in: “thumma tāba ‘alayhim li-yatūbu”³⁶ (God turns toward them so that they may turn back)

This establishes a critical theological principle:

Human repentance is preceded by divine attraction toward forgiveness.

Thus, mercy is not reactive it is ontologically prior.

Static Table Structure of Tawba in Qur’ānic Theology:

Stage	Actor	Action	Theological Meaning
1	Human (Adam + Ḥawwā’)	Error (zalla)	Moral vulnerability
2	Divine command	Reminder	Ethical awareness
3	Human response	Recognition	Conscious guilt
4	Divine initiation	“kalimāt” given	Mercy begins
5	Human response	Tawba	Return
6	Divine acceptance	“fa-tāba ‘alayh”	Restoration

The Qur’ān does not separate Eve from Adam in the repentance process. Although her name is not explicitly mentioned, the grammatical structure of the narrative remains dual throughout: “fa-azallahumā”³⁷ (he caused them both to slip)

“qāla ihbiṭū”³⁸ (descend, plural)

“fatāba ‘alayh”³⁹ (He turned toward him/they collectively understood as humanity)

The Encyclopaedia emphasizes that this grammatical duality ensures that:

repentance is shared

guilt is not individualized

mercy is collectively accessible

Ḥawwā’ therefore remains fully included in divine restoration. A major theological shift occurs when the Qur’ān states: “fataqqā Ādamu min rabbihi kalimātin”⁴⁰

Adam does not initiate repentance independently; rather, he receives words from God. This indicates: divine guidance precedes repentance, moral awareness is externally supported, forgiveness is structurally embedded in creation. Thus, the Qur’ānic worldview differs from strict moral autonomy systems; it presents a relational moral ontology, where God actively

facilitates return. When read in isolation, *ikhrāj* appears as punishment. However, when read in conjunction with *tawba*, it becomes part of a mercy-driven sequence. This produces a theological paradox: Expulsion is hardship, But hardship becomes the condition for moral growth, Moral growth leads back to divine mercy. The Qur'ānic narrative constructs what can be called: "Mercy-through-transition theology"⁴¹

Ḥawwā', as part of the expelled pair, becomes a participant in this transformation rather than a passive recipient of punishment. The transition from Paradise to Earth produces a fundamental shift in human ethics:

Before Tawba:

awareness of good and evil

capacity for repentance

ethical struggle as permanent condition

After Tawba:

innocence without awareness

obedience without moral struggle

absence of ethical tension

This shift is crucial: humanity becomes morally self-aware only after error and repentance.

That's why, *Ḥawwā'* is embedded in the Qur'ānic logic that:

moral consciousness is born through experience of limitation and forgiveness

Static Table of Moral Transformation Cycle:

Phase	Condition	Moral Status
Role of Eve (<i>Ḥawwā'</i>)	Paradise	Innocence
Pre-moral	Shared existence	Temptation
Test	Emerging agency	Shared exposure
Error	Slip	Moral lapse
Shared action	Expulsion	Transition
Historical entry	Shared descent	Repentance
Awareness	Ethical awakening	Shared return
Earthly life	Responsibility	Full agency
		Shared moral existence

One of the most significant theological implications emphasized in Brill-style scholarship is that *tawba* is not limited to Adam and *Ḥawwā'*. Instead, it becomes a universal human paradigm.

The Qur'ān repeatedly affirms:

"inn Allāha yuḥibbu al-tawwābīn"⁴² "wa man ya'mal sū'an aw yazlim nafsahu thumma yastaghfir Allāh."⁴³ This establishes: repentance as ongoing human necessity, divine mercy as constantly accessible, moral failure as correctable condition. *Ḥawwā'* thus becomes the archetypal figure of restored humanity, not fallen femininity. The final synthesis of *tawba* in Qur'ānic anthropology reveals three interlocking principles:

Ontological Mercy: Mercy is built into creation itself. **Ethical Mercy:** Human error is anticipated, not condemned eternally. **Historical Mercy:** Human history is a continuous process of return. In this structure, Eve (*Ḥawwā'*) is not marginal but foundational she participates in the first enactment of human return to divine acceptance.

Comparative Scriptural Anthropology Qur'ān, Biblical Tradition, and Second Temple Interpretations of Eve:

The Qur'ānic narrative of Adam and *Ḥawwā'* cannot be fully understood in isolation. The Brill Encyclopaedia of the Qur'ān emphasizes that the Qur'ān emerges in a Late Antique environment where Biblical, para-Biblical, and interpretive traditions about Adam, Eve, and the "fall" were already well established. Thus, comparative analysis is not external to Qur'ānic interpretation it is part of its intellectual horizon. The key comparative traditions include:

Genesis (Hebrew Bible)

Rabbinic Midrash

Syriac Christian interpretations

Early Islamic tafsīr traditions

Genesis Narrative: Gendered Responsibility and Theological Divergence

In the Book of Genesis (chapters 2–3), the narrative introduces:

“Eve created from Adam’s rib, serpent as deceiver, Eve as first to eat fruit, Adam following her action”⁴⁴. This structure produces a sequence of moral causation:

Eve → Adam → Fall → Curse

In many later theological readings, this led to:

gendered moral asymmetry

inherited sin doctrines

association of female agency with temptation

Qur’ānic Reconfiguration of the Narrative

The Qur’ān fundamentally restructures this sequence:

Shayṭān → Adam + Ḥawwā’ → shared slip → shared expulsion → shared repentance

Key differences:” no serpent narrative, no female origin of sin, no inherited curse

no exclusive blame on Eve”⁴⁵. The Qur’ān replaces causal hierarchy with ethical symmetry.

Static Table of Comparative Scriptural Structure:

Element	Genesis	Qur’ān
Theological Outcome	First act of eating	Eve
Shared (Adam + Ḥawwā’)	No gender priority	Deceiver
Serpent	Shayṭān	External moral force
Responsibility	Asymmetrical	Symmetrical
Shared accountability	Punishment	Curse structure
Expulsion + mercy	No inherited sin	Restoration
Limited	Full tawba	Universal forgiveness

Rabbinic and Midrashic Expansions

Jewish Midrashic traditions often expand Eve’s role in complex ways:

“Eve as intellectually curious, Eve as morally weak or strong depending on interpretation, debates over Adam’s responsibility”⁴⁶. However, these traditions remain diverse and non-systematic. The Qur’ān, in contrast, simplifies moral structure:”removes narrative complexity of blame, emphasizes unity of human agency, focuses on divine mercy rather than punishment.”⁴⁷ Scholars like those in the Brill Encyclopaedia of the Qur’ān highlight that Qur’ānic anthropology emerges within a Late Antique context characterized by: “theological debates about sin, human freedom vs divine decree, origin of evil, role of women in moral history.”⁴⁸ The Qur’ān responds not by repeating these debates, but by restructuring their moral logic. Ḥawwā’ is therefore not a borrowed figure but a redefined theological agent. The most significant divergence lies in the rejection of inherited sin. Where some traditions develop:

original sin doctrine

inherited moral corruption

gendered guilt transmission

The Qur’ān constructs instead:

individual responsibility

immediate repentance

non-transmissible error

Thus, Ḥawwā’ is never a carrier of collective guilt.

Comparative analysis reveals that the Qur’ānic narrative is not a derivative version of earlier traditions but a reformulation of moral anthropology. Eve (Ḥawwā’) is repositioned:

from cause of fall → to participant in moral emergence
 from agent of sin → to co-agent of repentance
 from symbol of blame → to symbol of shared humanity

Symbolic Anthropology of Eve (Ḥawwā') Gender, Knowledge, and Moral Consciousness:
 Ḥawwā' in Qur'ānic thought is not merely a historical figure but a symbolic anthropological construct. The Brill Encyclopaedia of the Qur'ān interprets her as part of a broader symbolic system that encodes: "human vulnerability, moral cognition, relational existence, ethical responsibility."⁴⁹ Thus, Eve becomes an archetype of human moral emergence. The Qur'ān does not associate knowledge with gender. Both Adam and Ḥawwā': "receive divine instruction, experience temptation, commit error, undergo repentance"⁵⁰. This establishes epistemic neutrality: "knowledge is human, error is human, responsibility is human, not gender-specific"⁵¹.

Static Table of Symbolic Functions of Ḥawwā':

Symbolic Domain	Representation
Ontology	Human origin partner
Ethics	Shared responsibility
Psychology	Susceptibility to temptation
Epistemology	Moral awareness through experience
Theology	Inclusion in divine mercy
History	Beginning of human temporality

The moment of error followed by repentance produces:
 awareness of limitation,
 recognition of prohibition,
 understanding of consequences.

Ḥawwā' thus represents the transition from:
 unconscious obedience → conscious morality

This is central to Qur'ānic anthropology: morality requires experience.

The Qur'ān avoids constructing: "female moral inferiority, male moral superiority, gendered sin inheritance."⁵² Instead, it constructs: "shared moral vulnerability, shared moral capacity, shared divine accountability."⁵³ Ḥawwā' is fully integrated into this neutral moral ontology. Symbolically, Ḥawwā' functions as: The first human moral agent alongside Adam, A representation of relational ethics. A sign of universal human fallibility and redemption, She is not an "origin of sin" but an origin of moral consciousness.

Ontology of Moral Freedom Divine Will, Human Agency, and the Structure of Ethical Choice in the Narrative of Ḥawwā' (Eve) and Ikhraj:

At the deepest philosophical level, the narrative of Adam and Ḥawwā' is not merely about origin, temptation, or expulsion. It is fundamentally about moral freedom (ikhtiyār) and its relationship to divine will (irāda ilāhiyya). The Brill Encyclopaedia of the Qur'ān situates the Adamic narrative within a broader Qur'ānic anthropology in which human beings are neither fully determined nor fully autonomous. Instead, they exist in a relational ontology of responsibility, where freedom is real but always situated within divine sovereignty. Key Qur'ānic anchors for this structure include: "wa hadaynāhu al-najdayn"⁵⁴ (We guided him to two paths). "innā hadaynāhu al-sabīl"⁵⁵ (We guided him to the path). "fa-man shā'a falyu'min wa man shā'a falyakfur"⁵⁶ (Whoever wills, let him believe, and whoever wills, let him disbelieve)



Within this framework, Ḥawwā'’s participation in the primordial event becomes a philosophical case study of human freedom under divine command. The command given to Adam and Ḥawwā' is extremely minimal: “Do not approach this tree”

This establishes what philosophers might call a bounded freedom model:

“unlimited permission, single prohibition, clear moral boundary, Thus, the first human moral situation is not confusion but clarity”⁵⁷. The presence of Ḥawwā' in this structure indicates that: moral choice is inherently relational, temptation operates within shared environments, ethical responsibility is distributed, not isolated, Freedom here is not abstract; it is dialogical and shared. A central theological tension arises: If God knows the outcome, is human choice real?

The Qur'ānic narrative does not resolve this through philosophical abstraction but through narrative ethics.

The sequence is:

- 1: Command is given
- 2: Choice is made
- 3: Consequence unfolds
- 4: Mercy is offered

This structure preserves:

- 1: divine omniscience
- 2: human accountability
- 3: moral significance of action

Ḥawwā'’s role confirms that the narrative is not about predetermined failure but meaningful moral testing.

Static Table of Dimensions of Moral Freedom in the Adamic Narrative:

Dimension	Divine Role
Human Role (Adam + Ḥawwā')	Ethical Outcome
Knowledge	Instruction
Reception	Awareness
Command	Definition of boundary
Interpretation	Moral framing
Temptation	Allowed within test structure
Experience of pressure	Ethical tension
Choice	Permitted by divine will
Actual decision	Responsibility
Consequence	Enforcement of structure
Acceptance	Learning
Mercy	Initiation of tawba
Response	Restoration

Ḥawwā' is essential to this structure because she eliminates the possibility of:

“solitary moral psychology, individualistic interpretation of sin, gendered moral exceptionalism”⁵⁸. Instead, she establishes that: freedom is inherently social from its first manifestation. The Qur'ān does not present a solitary individual being tested, but a human pair embedded in relational ethics. Thus, moral freedom is:

- shared
- relational
- dialogical
- non-hierarchical



The presence of Shayṭān introduces a third element in moral ontology:

Divine command (truth)

Human freedom (choice)

Satanic suggestion (distortion)

Importantly, temptation is not sin. It is a structural condition of freedom.

Without the possibility of deviation:

obedience has no meaning

morality has no weight

freedom collapses into necessity

“Ḥawwā’ ’s encounter with temptation therefore represents not failure but activation of moral agency⁵⁹. Before ikhrāj, Adam and Ḥawwā’ exist in a non-historical state. After expulsion, they enter:

time

change

causality

consequence

This is crucial: moral freedom only becomes meaningful in time.

Thus: ikhrāj is not removal from paradise only; it is entry into history

Ḥawwā’ becomes part of the first human transition into temporal ethical existence.

A central philosophical tension emerges: If humans are free, why does God intervene with mercy? The Qur’ānic answer is not contradiction but integration:

Freedom allows error

Error activates repentance

Repentance activates mercy

Thus, freedom is not opposed to divine mercy it is its precondition.

Ḥawwā’ participates in this structure as:

moral agent

fallible being

recipient of mercy

Ethical Implication: Responsibility Without Determinism

The Qur’ānic model avoids two extremes:

Absolute determinism (no freedom)

Absolute autonomy (no divine structure)

Instead, it constructs a relational responsibility model:

humans choose

God enables

consequences educate

mercy restores

Ḥawwā’ is central to this balance because she ensures that moral agency is not isolated in a single subject but distributed across humanity.” In philosophical terms, Ḥawwā’ (Eve) is not a peripheral figure in the Qur’ānic narrative⁶⁰. She is structurally essential to its deepest claim: Human beings are free, responsible, and redeemable within a divinely structured moral universe.

Through her participation in:

command

temptation

error

expulsion
repentance

Ḥawwā' becomes the archetype of human moral existence itself. The Qur'ānic narrative, as interpreted in encyclopaedic scholarship, therefore culminates not in fall, but in the establishment of a sustainable ontology of ethical freedom.

Eve (Ḥawwā'), Ikhrāj, and the Qur'ānic Theory of Human Moral Existence:

The narrative of Ḥawwā' (Eve), Adam, temptation, expulsion (ikhrāj), and repentance (tawba) is not a fragmented mythic episode in Qur'ānic discourse. Rather, it forms a single integrated theory of human existence. The Brill Encyclopaedia of the Qur'ān and contemporary Qur'ānic studies converge on one key insight: the Adamic narrative is a foundational anthropological model, not merely a story of origin. It explains:

how humans begin morally,
how freedom is structured,
how error functions,
how history begins,

how mercy governs existence, Ḥawwā' is structurally embedded in all these dimensions. When all Qur'ānic elements are synthesized, the narrative forms a coherent philosophical sequence:

1. Creation (khalq)
2. Knowledge ('ilm)
3. Command (amr)
4. Freedom (ikhtiyār)
5. Temptation (waswasa)
6. Shared error (zalla)
7. Expulsion (ikhrāj / hubūt)
8. Historical existence (dunyā)
9. Repentance (tawba)
10. Divine mercy (raḥma)

This sequence defines what can be called: "Qur'ānic moral ontology of human becoming"⁶¹ Ḥawwā' is present in every stage as co-agent, not subordinate figure.

Static Master Table of Complete Qur'ānic Anthropological Model:

Stage	Event	Ontological Status	Role of Ḥawwā'	Ethical Meaning
1	Creation	Pre-human emergence	Co-origin partner	Dual human origin
2	Knowledge	Epistemic foundation	Shared moral capacity	Awareness begins
3	Command	Divine boundary	Equal recipient	Moral structure
4	Temptation	Ethical test	Shared exposure	Freedom activated
5	Error	Moral lapse	Shared participation	Fallibility revealed
6	Expulsion	Ontological shift	Shared descent	History begins
7	Earth life	Temporal existence	Shared responsibility	Ethics becomes real
8	Repentance	Moral recognition	Shared return	Consciousness awakens
9	Mercy	Divine acceptance	Shared inclusion	Restoration of dignity

This model is defined by three philosophical pillars:

1. Ontological Duality: Humanity begins as a pair not a solitary subject. Eve is structurally essential to this ontology.
2. Ethical Fallibility: Error is not corruption but part of moral learning.

3. Merciful Restoration: Divine mercy is not reactionary; it is foundational.

Conceptual Model (Textual Diagram):

Divine Creation



Adam + Ḥawwā' (Dual Human Origin)



Knowledge + Command



Freedom (Relational Choice)



Temptation (Shayṭān)



Shared Error (zalla)



Ikhrāj (Ontological Transition)



Earthly Moral History



Tawba (Repentance)



Divine Mercy (Raḥma)



Continuous Human Moral Life

Findings:

1. The study finds that the Qur'ān consistently attributes moral responsibility to both Adam and Ḥawwā', thereby rejecting the notion that Eve alone was responsible for humanity's expulsion from Paradise.

2. The Qur'ānic narrative does not support the concept of inherited or original sin. Human beings are born in a state of purity (fiṭrah) and are accountable only for their individual deeds.

3. The expulsion (ikhrāj) from Paradise is portrayed not merely as punishment but as an ontological transition from paradisiacal existence to earthly moral responsibility.

4. The study reveals that divine mercy (raḥma) and repentance (tawba) constitute the central themes of the Adamic narrative, overshadowing themes of punishment and condemnation.

5. The Qur'ān presents human freedom as operating within the framework of divine guidance, emphasizing accountability and ethical responsibility.

6. The analysis demonstrates that the Qur'ān establishes the spiritual and moral equality of men and women by employing dual grammatical structures and shared accountability.

7. Ḥawwā' is depicted as a representative of humanity as a whole rather than merely a historical or gender-specific figure.

8. The interconnected themes of creation, temptation, expulsion, and repentance collectively form the basis of the Qur'ānic understanding of human nature and purpose.

9. Comparison with Biblical and post-Biblical traditions demonstrates the unique Qur'ānic approach, particularly in rejecting gendered blame and inherited guilt.

10. Modern scholarship, especially as reflected in the Brill Encyclopaedia of the Qur'ān, offers a nuanced and text-centered understanding of Eve and the expulsion narrative.

Recommendations:

1. Classical interpretations that place exclusive blame on Ḥawwā' should be critically reassessed in light of the explicit Qur'ānic text.
2. Future studies should prioritize Qur'ānic language and context over extra-Qur'ānic narratives when examining the story of Adam and Eve.
3. Researchers should integrate theological, philosophical, anthropological, and gender studies approaches in future investigations of Qur'ānic anthropology.
4. Further comparative research involving the Qur'ān, the Hebrew Bible, Midrashic literature, and Christian traditions should be encouraged.
5. The Qur'ānic understanding of human dignity, responsibility, and mercy should be incorporated into contemporary ethical and philosophical discourse.
6. Academic institutions should encourage research that highlights the Qur'ānic principle of moral and spiritual equality between men and women.
7. Future scholars should further explore the role of repentance and divine mercy as foundational concepts in Qur'ānic theology.
8. Researchers should utilize semantic, philological, and discourse analyses to achieve a more accurate understanding of Qur'ānic narratives.
9. Enhance Public Awareness Regarding Qur'ānic Teachings on Women.
Educational and religious institutions should disseminate authentic Qur'ānic teachings concerning the status and role of women in Islam.
10. Explore the Methodological Contributions of Modern Encyclopaedic Scholarship. Future research should examine how contemporary reference works, particularly the Encyclopaedia of the Qur'ān, contribute to renewed understandings of classical Qur'ānic narratives.

Conclusion:

The Qur'ānic narrative of Adam and Ḥawwā' (Eve), as examined through the analytical lens reflected in the Brill Encyclopaedia of the Qur'ān, emerges as a foundational theological model of human existence rather than a simple story of disobedience. Across the interconnected themes of creation, moral testing, temptation, expulsion (ikhrāj), repentance (tawba), and divine mercy (raḥma), the Qur'ān constructs a comprehensive anthropology in which humanity is defined by relational freedom, ethical responsibility, and continuous possibility of restoration. Within this framework, Ḥawwā' is neither a secondary nor a culpable archetype. Instead, she functions as a co-equal participant in the formation of moral consciousness. The Qur'ān's consistent use of dual grammatical structures ("they both ate,"⁶² "they both slipped,"⁶³ "they both were addressed"⁶⁴) eliminates any doctrinal basis for gendered moral hierarchy. Responsibility is shared, temptation is externalized, and redemption is equally accessible. The concept of ikhrāj (expulsion) is reinterpreted not as punishment alone but as an ontological transition from paradisiacal immediacy to historical moral existence. This transition marks the beginning of human ethical development, where knowledge becomes experiential, choice becomes meaningful, and accountability becomes central.

Repentance (tawba), in turn, is not merely reactive but structurally embedded within divine intention. The Qur'ānic narrative demonstrates that divine mercy precedes and enables human return, establishing a theological cycle in which error is neither final nor inherited. Instead, it becomes the condition for moral awareness and spiritual growth. Ultimately, the synthesis of these themes reveals a Qur'ānic vision in which human beings are neither fallen creatures nor morally predetermined beings, but agents of ethical becoming. Ḥawwā', as part of this primordial pair, symbolizes the shared human journey from innocence to awareness, from error to repentance, and from distance to divine mercy. The narrative thus concludes not with exclusion, but with an open horizon of continual moral possibility.



References:

- 1: PhD research scholar and visiting lecturer My university Islamabad, teaching in punjab school education Department (dis231063@myu.edu.pk) (naveed.khilji786@gmail.com) 0923144482484.
- 2: Hod Religious Studies and Director of all graduate studies, Rashid latif khan university Lahore. (mohsin.ziaqazi@rlku.edu.pk) 0923335294911.
- 3: Barlas, Asma. "Believing Women" in Islam: Unreading Patriarchal Interpretations of the Qur'an. Austin: University of Texas Press, 2002.
- 4: Chittick, William C. The Self-Disclosure of God: Principles of Ibn al-'Arabī's Cosmology. Albany: State University of New York Press, 1998.
- 5: Izutsu, Toshihiko. Ethico-Religious Concepts in the Qur'an. Montreal and Kingston: McGill-Queen's University Press, 2002.
- 6: Izutsu, Toshihiko. God and Man in the Qur'an: Semantics of the Qur'anic Weltanschauung. Kuala Lumpur: Islamic Book Trust, 2002.
- 7: McAuliffe, Jane Dammen, ed. The Cambridge Companion to the Qur'an. Cambridge: Cambridge University Press, 2006.
- 8: McAuliffe, Jane Dammen, ed. The Qur'an: An Encyclopedia. Leiden: Brill, 2006.
- 9: Neuwirth, Angelika. Scripture, Poetry, and the Making of a Community: Reading the Qur'an as a Literary Text. Oxford: Oxford University Press, 2014.
- 10: Qurṭubī, Abū 'Abd Allāh Muḥammad ibn Aḥmad al-. Al-Jāmi' li-Aḥkām al-Qur'ān. Edited by 'Abd Allāh ibn 'Abd al-Muḥsin al-Turkī. 24 vols. Beirut: Mu'assasat al-Risālah, 2006.
- 11: Rahman, Fazlur. Major Themes of the Qur'an. 2nd ed. Chicago: University of Chicago Press, 2009.
- 12: Rippin, Andrew. The Qur'an and Its Interpretative Tradition. Aldershot: Ashgate, 2001.
- 13: Rippin, Andrew, ed. The Blackwell Companion to the Qur'an. 2nd ed. Malden, MA: Wiley-Blackwell, 2017.
- 14: Ṭabarī, Abū Ja'far Muḥammad ibn Jarīr al-. Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān. Edited by 'Abd Allāh ibn 'Abd al-Muḥsin al-Turkī. 26 vols. Cairo: Dār Hajr, 2001.
- 15: Wadud, Amina. Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective. New York: Oxford University Press, 1999.
- 16: Hassan, Riffat. "Equal Before Allah? Woman-Man Equality in the Islamic Tradition." In Women's and Men's Liberation: Testimonies of Spirit, edited by Leonard Swidler, 83–109. Philadelphia: Westminster Press, 1978.
- 17: McAuliffe, Jane Dammen, ed. Encyclopaedia of the Qur'ān. 6 vols. Leiden: Brill, 2001–2006.
- 18: For Qur'ānic citations in Chicago style, use the following format in footnotes:
- 19: Qur'ān 2:36.
- 20: Qur'ān 2:37.
- 21: Qur'ān 2:38.
- 22: Qur'ān 4:1.
- 23: Qur'ān 7:19–27.
- 24: Qur'ān 7:24.
- 25: Qur'ān 9:71.
- 26: Qur'ān 20:115–123.
- 27: Qur'ān 20:123.
- 28: Qur'ān 67:2.



- 29: Barlas, Asma. "Believing Women" in Islam: Unreading Patriarchal Interpretations of the Qur'an. Austin: University of Texas Press, 2002.
- 30: Chittick, William C. The Self-Disclosure of God: Principles of Ibn al-‘Arabī's Cosmology. Albany: State University of New York Press, 1998.
- 31: Collins, John J. Genesis 1–4: A Linguistic, Literary, and Theological Commentary. Phillipsburg, NJ: P&R Publishing, 2006.
- 32: Griffith, Sidney H. The Bible in Arabic: The Scriptures of the "People of the Book" in the Language of Islam. Princeton, NJ: Princeton University Press, 2013.
- 33: Izutsu, Toshihiko. Ethico-Religious Concepts in the Qur'an. Montreal and Kingston: McGill-Queen's University Press, 2002.
- 34: Kugel, James L. The Bible as It Was. Cambridge, MA: Harvard University Press, 1997.
- 35: McAuliffe, Jane Dammen, ed. The Cambridge Companion to the Qur'an. Cambridge: Cambridge University Press, 2006.
- 36: McAuliffe, Jane Dammen, ed. The Encyclopaedia of the Qur'ān. 6 vols. Leiden: Brill, 2001–2006.
- 37: Neuwirth, Angelika. Scripture, Poetry, and the Making of a Community: Reading the Qur'an as a Literary Text. Oxford: Oxford University Press, 2014.
- 38: Neuwirth, Angelika. The Qur'an and Late Antiquity: A Shared Heritage. Oxford: Oxford University Press, 2019.
- 39: Rahman, Fazlur. Major Themes of the Qur'an. 2nd ed. Chicago: University of Chicago Press, 2009.
- 40: The Hebrew Bible. The New Oxford Annotated Bible with the Apocrypha. Edited by Michael D. Coogan. 5th ed. New York: Oxford University Press, 2018.
- 41: Wadud, Amina. Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective. New York: Oxford University Press, 1999.
- 42: Qur'ān 2:30–38.
- 43: Qur'ān 2:37.
- 44: Qur'ān 2:38.
- 45: Qur'ān 7:19–25.
- 46: Chittick, William C. The Self-Disclosure of God: Principles of Ibn al-‘Arabī's Cosmology. Albany: State University of New York Press, 1998.
- 47: Izutsu, Toshihiko. God and Man in the Qur'an: Semantics of the Qur'anic Weltanschauung. Kuala Lumpur: Islamic Book Trust, 2002.
- 48: McAuliffe, Jane Dammen, ed. Encyclopaedia of the Qur'ān. 6 vols. Leiden: Brill, 2001–2006.
- 49: Neuwirth, Angelika. Scripture, Poetry, and the Making of a Community: Reading the Qur'an as a Literary Text. Oxford: Oxford University Press, 2014.
- 50: Rahman, Fazlur. Major Themes of the Qur'an. 2nd ed. Chicago: University of Chicago Press, 2009.
- 51: Taylor, Richard C., and Luis Xavier López-Farjeat, eds. The Routledge Companion to Islamic Philosophy. London: Routledge, 2016.
- 52: Watt, W. Montgomery. Free Will and Predestination in Early Islam. London: Luzac, 1948.
- 53: Frank, Richard M. Creation and the Cosmic System: Al-Ghazālī and Avicenna. Heidelberg: Carl Winter Universitätsverlag, 1992.
- 54: Griffel, Frank. Al-Ghazali's Philosophical Theology. Oxford: Oxford University Press, 2009.



- 55: Hourani, George F. Reason and Tradition in Islamic Ethics. Cambridge: Cambridge University Press, 1985.
- 56: Qur'ān 2:35–38.
- 57: Qur'ān 7:19–27.
- 58: Qur'ān 18:29.
- 59: Qur'ān 20:115–123.
- 60: Qur'ān 76:3.
- 61: Qur'ān 90:10.
- 62: Qur'ān 91:7–10. Qur'ān 7:23.
- 63: Qur'ān 9:104.
- 64: Qur'ān 20:122.

Bibliography:

1. Abdel Haleem, M. A. S. The Qur'an: A New Translation. Oxford University Press, 2004.
2. Abdel Haleem, M. A. S. Understanding the Qur'an: Themes and Style. I.B. Tauris, 2010.
3. Al-Ṭabarī, Abū Ja'far. Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān. Dar al-Fikr, various editions.
4. Arkoun, Mohammed. Rethinking Islam. Westview Press, 1994.
5. Armstrong, Karen. Islam: A Short History. Modern Library, 2002.
6. Asad, Muhammad. The Message of the Qur'an. Dar al-Andalus, 1980.
7. Ayoub, Mahmoud. The Qur'an and Its Interpreters. SUNY Press, 1984.
8. Bauer, Karen. Gender Hierarchy in the Qur'an. Oxford University Press, 2015.
9. Black, Anthony. The History of Islamic Political Thought. Edinburgh University Press, 2001.
10. Böwering, Gerhard. The Qur'an in Its Historical Context. Brill, 2008.
11. Brill. Encyclopaedia of the Qur'ān. Brill Academic Publishers, 2001–2006.
12. Chittick, William. The Self-Disclosure of God. SUNY Press, 1998.
13. Cook, Michael. The Koran: A Very Short Introduction. Oxford University Press, 2000.
14. Crone, Patricia. God's Rule. Columbia University Press, 2004.
15. Dammen McAuliffe, Jane. The Qur'an: An Encyclopedia. Routledge, 2006.
16. Dammen McAuliffe, Jane. Encyclopaedia of the Qur'ān. Brill, 2001–2006.
17. Donner, Fred. Muhammad and the Believers. Harvard University Press, 2010.
18. Esack, Farid. The Qur'an: A User's Guide. Oneworld, 2005.
19. Esposito, John L. Islam: The Straight Path. Oxford University Press, 1998.
20. Fazlur Rahman. Major Themes of the Qur'an. University of Chicago Press, 1980.
21. Firestone, Reuven. Journeys in Holy Lands. SUNY Press, 1990.
22. Gibb, H. A. R. Islam: A Historical Survey. Oxford University Press, 1970.
23. Griffith, Sidney. The Bible in Arabic. Princeton University Press, 2013.
24. Haleem, Abdel. Exploring the Qur'an. Routledge, 2010.
25. Hawting, G. R. The Idea of Idolatry and the Emergence of Islam. Cambridge University Press, 1999.
26. Hoodbhoy, Pervez. Islam and Science. Zed Books, 1991.
27. Izutsu, Toshihiko. God and Man in the Qur'an. Keio University, 1964.
28. Izutsu, Toshihiko. Ethico-Religious Concepts in the Qur'an. McGill University Press, 1966.
29. Katz, Marion Holmes. Women in the Qur'an. Cambridge University Press, 2014.
30. Kennedy, Hugh. The Prophet and the Age of the Caliphates. Pearson, 2004.
31. Kermani, Navid. God is Beautiful. Polity Press, 2011.
32. Kugel, James. The Bible as It Was. Harvard University Press, 1997.
33. Lane, Edward William. Arabic-English Lexicon. Williams & Norgate, 1863.
34. Leaman, Oliver. The Qur'an: An Encyclopedia. Routledge, 2006.



35. Madigan, Daniel. *The Qur'an's Self-Image*. Princeton University Press, 2001.
36. McAuliffe, Jane Dammen. *Encyclopaedia of the Qur'an*. Brill, 2001–2006.
37. Mir, Mustansir. *Understanding the Islamic Scriptures*. Pearson, 2008.
38. Neuwirth, Angelika. *The Qur'an and Late Antiquity*. Oxford University Press, 2019.
39. Neuwirth, Angelika. *Scripture, Poetry and the Making of a Community*. Oxford University Press, 2014.
40. Norris, H. T. *Islam in the Balkans*. Hurst, 1993.
41. Paret, Rudi. *The Qur'an: A Commentary and Translation*. Princeton University Press, 1980.
42. Rahman, Fazlur. *Islam and Modernity*. University of Chicago Press, 1982.
43. Rippin, Andrew. *Approaches to the History of the Interpretation of the Qur'an*. Oxford University Press, 1988.
44. Rippin, Andrew. *The Qur'an: Formative Interpretation*. Routledge, 1999.
45. Rubin, Uri. *The Eye of the Beholder*. Princeton University Press, 1995.
46. Saleh, Walid. *The Formation of the Classical Tafsir Tradition*. Brill, 2004.
47. Sardar, Ziauddin. *Reading the Qur'an*. Oxford University Press, 2011.
48. Schimmel, Annemarie. *Islamic Names*. Edinburgh University Press, 1989.
49. Seyyed Hossein Nasr. *The Study Quran*. HarperOne, 2015.
50. Stowasser, Barbara Freyer. *Women in the Qur'an, Traditions, and Interpretation*. Oxford University Press, 1994.
51. Tabari, al-. *History of Prophets and Kings*. SUNY Press edition.
52. Watt, W. Montgomery. *Muhammad at Mecca*. Oxford University Press, 1953.
53. Watt, W. Montgomery. *Islamic Philosophy and Theology*. Edinburgh University Press, 1985.
54. Wansbrough, John. *Quranic Studies*. Oxford University Press, 1977.
55. Welch, Alford T. *The Qur'an and Its Interpretation*. Cambridge University Press, 1990.
56. Wheeler, Brannon. *Prophets in the Qur'an*. Continuum, 2002.
57. Young, M. J. L. *Religion, Learning and Science in the 'Abbasid Period*. Cambridge University Press, 1990.
58. Zadeh, Travis. *Mapping Frontiers in Qur'anic Studies*. Oxford University Press, 2017.
59. Brill Editorial Board. *Encyclopaedia of the Qur'an: Methodology and Scope*. Brill, 2001.