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## Comparative Study of the Origin of Human Creation in the Quran and Sacred Texts of Other Religions

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### Abstract

The present study, through a documentary study and descriptive-interpretive method, aims to examine the perspectives of various religions based on their sacred texts regarding the origin of human creation in a comparative manner. The findings of the research indicate that the sacred text of Islam, the Quran, presents a strong and explicit account of the independent creation of the first human, stating that his origin is from clay and soil, not from another being. The views of other Abrahamic religions, namely Judaism and Christianity, based on the teachings of the Bible, align with this perspective. Some Zoroastrian texts suggest the emergence of "Gayomarth" or "Kayomarth" (the first human) from soil, but the predominant view in this tradition is that the first human originated from the Rivas plant (rhubarb, scientific name: Rheum). The sacred texts of Hinduism, in varied and somewhat ambiguous expressions, consider all creations, including humans, as manifestations of the Creator, with fire, water, and soil as the

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**Ali Rahid, Hamid Aryan**

primary elements constituting the material aspect of human creation. In none of the sacred texts of the examined religions and traditions is the issue of human evolution or the emergence of humans from other beings or any alternative origin proposed

**Keywords:** Human creation, creation in religions, the first human creation, Adam in the Quran, Adam in the Bible, human in the Avesta, human in the Vedas-Upanishads.

**Introduction**

The creation of humans and its nature is the primary issue in anthropological discussions, playing a significant role in human self-awareness regarding their existential structure. This understanding enables individuals to formulate their worldly and otherworldly life plans and strive toward perfection and happiness. Additionally, a proper explanation of this issue has numerous implications for ideology and worldview, to the extent that the differences and oppositions among various anthropological schools stem from their perspectives on the first human. Therefore, understanding the origin of humans has always been a major concern for humanity and a focus of religions. Both specialists in various sciences have conducted research and proposed theories on this matter, and different religions have addressed it, explaining the nature of human creation in their teachings.

The scope of the present research is a comparative examination of the perspectives of religions based on their sacred texts on this issue, without delving into the theories of scientists. Thus, we first turn to the revelatory teachings in the last heavenly book, presenting the Quranic

## **Comparative Study of the Origin of Human Creation in the Quran and Sacred Texts of Other Religions**

perspective, and then explain the teachings of major religions such as Judaism, Christianity, Zoroastrianism, and Hinduism, comparing and analyzing these views. This approach aims to clarify the perspective of each religion through its most authoritative texts on this issue; and reveal the similarities and differences among these perspectives; then, investigate whether the hypothesis of human evolution and the emergence of humans from other beings have any basis in the sacred texts of religions.

In recent centuries, specialists in empirical sciences have proposed the hypothesis of human evolution from earlier beings, though they have been unable to provide sufficient empirical evidence, leaving it as a hypothesis. Nevertheless, some Muslim thinkers, accepting this view, have attempted to reconcile Islamic verses and traditions, as well as the texts of other religions, with these empirical theories (cf. Sahabi, n.d.). Others, without judging the attribution of this hypothesis to religious texts, have categorized verses and explained their relationship with the theory of evolution (cf. Meshkini Ardabili, n.d.).

### **1. Background**

Regarding the background of research, although several studies have been conducted in this field, they generally lack the necessary comprehensiveness and a comparative examination of the perspectives of different religions on the origin of the first human. Below, we mention some of these works:

-Elahe Barzegar, in her thesis titled A Comparative Study of the Story of the Creation of the First Human and Its Nature in the Torah, Bible, and

**Ali Rahid, Hamid Aryan**

Quran, Compared with the Creation Myth in Zoroastrian Religious Texts," (Barzegar, 2017) conducted research close to the topic of this article. However, despite mentioning the comparative nature of the research in the title, the thesis primarily addresses the principle of human creation, with only occasional references to the nature of the first human's creation. Additionally, Hinduism was not within the scope of this study.

-Amir Khawas, in an article titled "A Comparative Study of the Creation of Adam and Eve from the Perspective of the Quran and the Old Testament," (Khawas, 2013) examined the views of the Quran and the Old Testament on this matter. Although this is a comparative study, it is limited to a comparison between the Quran and the Old Testament.

-The article "Human Creation in the Quran and the Ancient Upanishads," (Mahmoudi and Bastami, 2007) also examines the nature of human creation in the Quran and one of the sources of Hinduism (the Upanishads).

-The book "Creation in Religions" (Mirfakhraei, 1987) addresses the issue of creation, including humans and other beings, from the perspectives of Zoroastrianism, Judaism, and Islam, and briefly discusses the nature of human creation in limited sections.

-Additionally, in works such as "Human Creation in the Quran," (Aryan et al., 2016) only the Quranic perspective on this issue is presented.

-Thinkers and commentators such as Sayyid Mohammad Hossein Ṭabāṭabā'ī, Mohammad Taqi Mesbah Yazdi, and Abdollah Javadi Amoli have also examined the issue of human creation from the Quranic perspective in their exegetical works, focusing solely on the Quranic view.

## **Comparative Study of the Origin of Human Creation in the Quran and Sacred Texts of Other Religions**

In contrast, this research specifically examines the issue of human creation, not humans and other beings, and includes the perspectives of Islam, Judaism, Christianity, Zoroastrianism, and Hinduism in its scope. Moreover, this examination is conducted in a comparative manner.

The article employs a library-based study and a descriptive-interpretive method to examine the issue. When reporting the Quranic perspective, the research method is primarily interpretive, while in reporting other perspectives, a descriptive and somewhat analytical approach is used, and in evaluating some views, a critical method is employed.

### **2. The Creation of the First Human from the Perspective of Islam Based on the Quran**

The Quran, as the sacred text of Islam, addresses the issue of the creation of the first human in numerous verses. Considering various criteria, these verses can be categorized in different ways (cf. Mesbah Yazdi, 2012: 327). We will examine these verses in four groups and, in the end, extract the Quranic perspective. It is worth noting that to arrive at the Quran's final viewpoint on this issue, the implications of all groups of verses must be considered together, as these interconnected meanings will lead us to the desired conclusion.

#### **2.1. Group 1: Verses Indicating the Unity of Human Ancestry**

A group of Quranic verses states that the lineage of all current humans traces back to a single individual, and all humans share a common ancestor (cf. 4:1; 6:98; 7:189; 39:6; 49:13). It is important to note that the audience

**Ali Rahid, Hamid Aryan**

in these verses is general, encompassing all humans. The apparent meaning of these verses, especially considering expressions such as "He created from it (*Nafs*) its mate" and "He made from it (*Nafs*) its mate," is that "*Nafs*" refers to a real, specific individual, as is the case in many other verses (cf. 2:48, 123, 281; 3:25, 30, 61, 161, etc.). Commentators, using the context of the verses and other Quranic passages as evidence, interpret "*Nafsun Wāhida*" (a single soul) as referring to Adam (cf. Ṭabāṭabā'ī, 2011: 4, 135; Ṭabāṭabā'ī, 2011: 16, 257; Ṭabāṭabā'ī, 2011: 17, 238; Ṭūsī, n.d.: 1, 410; Zamakhsharī, 1987: 1, 461).

However, some proponents of the theory of evolution have interpreted these verses, which conflict with their assumptions, in a manner inconsistent with the proper logic of Quranic exegesis, leading to serious criticisms (cf. Aryan et al., 2016: 23-27).

**2.2. Group 2: Verses Indicating Adam as the Father of Humanity**

Another group of Quranic verses identifies all humans as the descendants of an individual named "Adam." The Quranic expressions in this section are of two types:

- 1) In one expression, all humans on earth are addressed as "*Banū Ādam*" (Children of Adam) (cf. 7:26; 36:60; 7:31, 35). In these verses, given the general address and the absence of any exceptions, all humans on earth are referred to as the children of Adam.
- 2) In verse 7:27, in addition to the first expression, the phrase "Your Father" is also used: "O! Children of Adam, let not Satan tempt you as he removed your parents from Paradise." Considering the expression "*Banū Ādam*," the intended meaning of "Your Parents" is Adam.

## Comparative Study of the Origin of Human Creation in the Quran and Sacred Texts of Other Religions

### 2.3. Group 3: Verses Indicating the Creation of Adam from Clay and Soil

In the next group of verses, the name "*Ādam*" and the independent nature of his creation are explicitly mentioned: "Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was." (3:59) This verse is the most decisive evidence for proving the independent creation of the first human from soil (cf. Meshkini Ardabili, n.d.: 55; Ṭabāṭabā'ī, 2011: 16, 256; Vaezi, 2011: 25; Mohammad Taqī Jafari, 1978: 2, 132). Key points in interpreting this verse that aid in a correct understanding are as follows:

A) Since there is no doubt that "Jesus" in the verse is a proper noun, "*Ādam*" is also a proper noun referring to a specific individual and is not a generic or species name. This is because:

- It is illogical for a proper noun (Jesus) to be compared to a generic name;
- The apparent meaning of Quranic verses indicates that "Adam" is always used as a proper noun, not a generic or species name;
- Here, "*Ādam*" is used without the definite article "*al*," which is evidence of its being a proper noun;
- In all verses, the word "*Ādam*" is grammatically non-declinable (*Ghayr Munṣarif*), further evidence of its being a proper noun.

B) Since the point of comparison "He created him from dust" is explicitly mentioned in the verse, the intended comparison between Jesus and Adam is in their creation and its nature, not in attributes such as knowledge or virtue, as some have claimed (cf. Meshkini Ardabili, n.d.: 56).

**Ali Rahid, Hamid Aryan**

C) In addition to the mentioned point of comparison, the occasion of revelation (*Sabab al-Nuzūl*) of this verse also supports this interpretation (cf. Qummī, 1984: 1, 104; Javadi Amoli, 2001: 14, 433).

Other verses in this group include 17:61-62. In these verses, "*Ādam*" also clearly refers to a proper noun and the phrase "This one" (*Hādhalladhī*), the pronoun "He" (*Hu*), and the word "Descendants" (*Dhurrīyyatuhū*) further confirm this. The verses discuss the story of the creation of Adam, the angels' prostration to him, and Satan's refusal. They clearly state that Adam was created from "Clay" (*Tīn*). Similarly, in 7:11-12, the story of the creation of humans and the angels' prostration is recounted. The pronoun "You" (*Kum*) in "We created you" does not imply that "Adam" is a collective noun, as this would contradict the apparent meaning of other verses (e.g., 7:27; 17:61-62; 4:1), which identify Adam as the first human and the one to whom the angels prostrated.

In summary, the implication of these verses is that Adam was created independently and directly from soil. By combining these with the implications of the first and second groups of verses, we conclude that the common ancestor of all humans, Adam, the father of humanity, was created independently and directly from soil.

#### 2.4. **Group 4: Verses Referring to the Creation of the First Human from Clay**

In this group of verses, the name "*Ādam*" is not explicitly mentioned, but other contextual clues indicate that these verses refer to the creation of Adam (cf. 38:71-76; 15:26-33). These verses refer to the story of the creation of humans and the angels' prostration but do not mention "*Ādam*"

## Comparative Study of the Origin of Human Creation in the Quran and Sacred Texts of Other Religions

by name, instead using the terms "Human" (*Bashar*) and "Mankind" (*Insān*).

By using the verses from the third group, which explicitly mention "*Ādam*," as contextual evidence, it becomes clear that the above verses also refer to the creation of Adam. Since Adam is the father of all humans and, in fact, the creation of humans began with him, he is referred to using the terms "Human" and "Mankind." (cf. Aryan et al., 2016: 37)

### 2.5. The Creation of Eve in the Quran

Since the issue of the creation of the first human's spouse is closely related to the creation of the first human, and some religions speak of their simultaneous creation, we will briefly address the story of the creation of the first human's spouse.

Although the name of Adam's wife is not mentioned in the Quran, she is referred to as "The spouse of Adam" (*Zawj Ādam*). In Islamic traditions, she is known as "*Hawwā*" (Eve) (cf. Qummī, 1984: 1, 43; Ibn Bābawayh, 1999: 1, 195; Ṭabrisī, 1983: 2, 314). In three places in the Quran, it is stated that God created humans from a single soul (*Nafsun Wāhida*) and created their spouse from it (cf. 4:1; 7:189; 39:6). Commentators have proposed two views regarding the nature of Eve's creation:

- 1) Some, citing certain traditions, believe that Eve was created from Adam's left rib (cf. Ṭabarī, 1992: 1, 146; Fakhr al-Rāzī, 1999: 9, 478).
- 2) However, the majority of commentators reject this view, considering the related traditions to be Isra'iliyyat (narrations of Jewish origin) that have entered Islamic teachings. They interpret the phrase "He created from it

**Ali Rahid, Hamid Aryan**

(*Nafs*) its mate" (*Khalaqa Minhā Zawjahā*) to mean that Eve was created from the same essence or additional clay of Adam (cf. Ṭabāṭabā'ī, 2011; Rashīd Riḍā, 1993: 4, 330; Marāghī, n.d.: 4, 176).

Given that the traditions suggesting Eve's creation from Adam's rib are contradicted by other traditions that strongly deny this view (cf. Ibn Bābawayh, 1993: 3, 379; 'Ayyāshī, 1961: 1, 216), the second view can be considered more accurate.

### **3. The Creation of the First Human from the Perspective of Judaism Based on the Bible**

The story of the creation of the universe, including the first human, is found in the Book of Genesis in the Old Testament. In Genesis, there are two somewhat different accounts of creation.

#### **The First Creation Account (Genesis 1:1–2:4):**

This account describes the creation of the world, including Adam and his spouse:

"In the beginning, God created the heavens and the earth... Then God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good. God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground." So God created mankind in His own image, in the image of God He created them; male and female He created them... By the seventh day, God had finished the

### **Comparative Study of the Origin of Human Creation in the Quran and Sacred Texts of Other Religions**

work He had been doing; so on the seventh day, He rested from all His work." (Saqi, 2019; Genesis 1:1, 25–27; 2:2–3)

In this account, the order of creation is: water, earth, plants, animals, and humans (male and female created simultaneously and in God's image).

#### **The Second Creation Account (Genesis 2:4–25):**

This account begins with a different narrative:

"No shrub of the field had yet appeared on the earth, and no plant of the field had yet sprung up, for the Lord God had not sent rain on the earth, and there was no one to work the ground. But streams came up from the earth and watered the whole surface of the ground. Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being... The Lord God took the man and put him in the Garden of Eden to work it and take care of it. And the Lord God commanded the man, "You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die." The Lord God said, "It is not good for the man to be alone. I will make a helper suitable for him... 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 and then closed up the place with flesh. Then the Lord God made a woman from the rib He had taken out of the man, and He brought her to the man." (Saqi, 2019; Genesis 2:4–18, 21–22)

In this account, the order of creation is: water, man (created from dust), plants, animals, and woman (created from Adam's rib).

**Ali Rahid, Hamid Aryan**

Some Jewish commentators have noted the differences between these two accounts and labeled them as the "Elohistic" and "Yahwistic" narratives (cf. Mahdavi Haji and Lakzaei, 2016).

The Torah explicitly states that the first human was created from dust and given the breath of life:

"Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being." (Saqi, 2019; Genesis 2:7)

The Talmud also describes the creation of the first human from dust and its stages:

"Adam was created on the first day of the year, the first of Tishrei, and everything related to him occurred on that day. In the first hour, his dust was gathered; in the second hour, his clay was kneaded; in the third hour, his limbs were formed; in the fourth hour, the soul was breathed into him; in the fifth hour, he stood upright; in the sixth hour, he named all things; and in the seventh hour, Eve was brought to him." (Talmud Bavli, Sanhedrin 38b, 1964–1990)

Additionally, the etymology of the word "Adam" is linked to the Hebrew word "Adamah," meaning "Earth" or "Soil." This term, used in both masculine and feminine forms in Genesis, refers to something created from dust (cf. Talmud Bavli, Sanhedrin 38a, 1964–1990).

**3.1. Comparative Analysis of the Views of the Quran and the Old Testament**

1) Both the Quran and the Torah describe the creation of humans as independent and originating from soil, not from any other being. However,

### **Comparative Study of the Origin of Human Creation in the Quran and Sacred Texts of Other Religions**

in the first account of Genesis, there is no mention of soil as the origin of humans.

2) In both books, after the material creation of humans from soil, there is mention of the breathing of a non-material soul into the clay figure, giving it life. The difference is that the Torah specifies the breath of life was blown into Adam's nostrils.

3) The Torah emphasizes the place of human creation within the sequence of creation, but the Quran does not present such an order. The verses about human creation in the Quran are not connected to the creation of other beings and are expressed in a scattered manner.

4) In addition to soil, the Quran uses various other terms to describe the origin of humans, such as clay (32:7), sticky clay (37:11), dry clay (15:28), the essence of clay (23:12), and black, fetid clay (15:26), which reflect a nuanced and multifaceted understanding. In contrast, the Torah only mentions "Soil" as the origin of humans.

5) In one account, the Torah describes the creation of Eve as simultaneous and similar to Adam "So God created mankind in His own image, in the image of God He created them; male and female He created them." (Genesis 1:27) However, in the second account, Eve is created after Adam and from his rib (a non-soil origin). In Genesis 2:21-23, it is written: "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 and then closed up the place with flesh. Then the Lord God made a woman from the rib He had taken out of the man, and He brought her to the man. The man said, "This is now bone of my bones and flesh of my flesh; she shall be called woman, for she was

**Ali Rahid, Hamid Aryan**

taken out of man." In contrast, as previously mentioned, the Quran describes Eve's creation as occurring after Adam and from the same essence as him (from soil), not from his rib.

**4. The Creation of the First Human from the Perspective of Christianity Based on the Bible**

Since Christians believe that Jesus is the continuation of the path of Moses and consider the Torah to be a divine and unaltered scripture (cf. Matthew 5:17-18), they accept the teachings contained in the Torah and believe in the same account of creation as described in the Book of Genesis. Therefore, the worldview and perspective of Judaism and Christianity on this matter are the same, and the account of creation as described in the Torah is what Christians also believe. However, in some cases, differences between the New Testament and the teachings of the Old Testament can be observed, and since some Christian beliefs, such as the nature and character of Jesus, original sin, and divine grace and forgiveness, are closely related to the creation of Adam and the story of his life (cf. Paul's Letter to the Romans, 5:12-19), Christian scholars have paid special attention to this issue (cf. Augustine (2007), sections on original sin and divine grace; Aquinas (2011), sections on creation and original sin).

In parts of the Gospel of Luke (3:38) and Matthew (1:13-17), which describe the genealogy of Jesus, Adam is referred to as the son of God. Additionally, in some Gospels, during the baptism of Jesus by John the Baptist, the Holy Spirit declares, "You are my beloved Son; with you I am well pleased," where Jesus is called the Son of God. However, Christians seem to interpret the son-ship of Adam metaphorically, accepting his initial

### **Comparative Study of the Origin of Human Creation in the Quran and Sacred Texts of Other Religions**

creation from soil as described in the Old Testament, while they take the son-ship of Jesus literally without justification. In Paul's letters in the Gospel, we read: "The first man, Adam, became a living being; the last Adam, a life-giving spirit... The first man was of the dust of the earth; the second man is of heaven... And just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man." (First Letter to the Corinthians 15:45-49)

Many consider this statement and similar statements by Paul in his other letters about Jesus to be the origin of the belief in the Trinity and the divinity of Jesus in Christian thought (cf. Khawas, 2010).

Another issue found in parts of the New Testament, which contradicts the teachings of the Old Testament, is the eternity of Christ and his existential precedence over Adam. Christians believe that although the human nature of Christ came after Adam and is descended from him, his divine nature is eternal and existed before the creation of the world. All things in heaven and on earth, visible and invisible, were created in him. All creation was made through him and for him. He existed before all things, and in him all things hold together (John 1:1-14; Paul's Letter to the Colossians 1:15-18). According to Paul's account (Letter to the Romans 5:14), Adam is a type of the future Christ. In this way, Christ is the original, and Adam is the likeness and pattern of that original, and since the original precedes the likeness and pattern, Christ precedes Adam (cf. Mojtabai, 1988: Entry on Adam).

Paul established the belief among Christians that for humanity to be saved from the clutches of Satan, a divine savior must come to earth and

**Ali Rahid, Hamid Aryan**

redeem humanity. For this purpose, God sent His only Son (who was created before Adam) to the earthly realm to save humanity through his blood (cf. Khawas, 2010).

Comparison of the Views of the Quran and the New Testament

1) Just as the Quran describes the creation of Adam as directly from soil and considers him the father of humanity, Christianity, in accordance with the teachings of the Bible, also believes in the creation of Adam from soil and regards him as the progenitor of humanity, not considering his origin to be from another being.

2) Unlike the Quran, in the account of the eternal creation of Jesus, the issue of creation from soil or clay is not mentioned at all. In the Christian view, the belief in the son-ship of Jesus is not metaphorical but signifies a special relationship. From their perspective, this son-ship is not even akin to adoption, but rather Jesus is truly the Son of God, sharing divinity with God the Father. However, as previously mentioned, the Quran in 5:59 states that Jesus, like Adam, is a created being and was created from soil.

**5. The Creation of the First Human in Zoroastrianism**

For the ancient Iranians, numerous religions such as Zurvanism, Mithraism, Manichaeism, Mazdakism, Zoroastrianism, and Mazdayasna have been reported. Among these, the Quran only mentions Zoroastrianism, which, according to some commentators, is considered to have a revelatory origin and affirms its original teachings. They interpret the term "Majus" in verse 17 of Surah *al-Hajj* as referring to the religion of Zoroastrianism, and since it is mentioned alongside other revelatory religions, it indicates its divine nature (cf. Ṭabāṭabā'ī, 2011: 14, 358;

### Comparative Study of the Origin of Human Creation in the Quran and Sacred Texts of Other Religions

Makarem Shirazi, 1992: 1, 289; Hashemi Rafsanjani et al., 2004: 25, 450). Additionally, numerous traditions indicate that Zoroastrians had a prophet and a heavenly book, and the Prophet Muhammad (PBUH) collected *Jizya* from them, which indicates their status as People of the Book (cf. Kulaynī, 1987: 3, 568; Ibn Ḥayyān, 2006: 1, 380; Ibn Bābawayh, 1993: 2, 53).

Among the religious texts available in Zoroastrianism, books such as the Avesta, Bundahishn (Creation), Pahlavi Narration, Selections of Zadspram, and others address the creation of the first human (cf. Barzegar, 2017); according to Zoroastrian belief, the entire cosmic process of creation, from the initial creation to Farashgard (the end of the era of mixture), spans twelve thousand years, divided into three periods: Bundahishn (Creation), Gumezishn (Mixture), and Wazarishn (Separation). The period of Wazarishn or Separation marks the end of these twelve thousand years of worldly life, during which all beings will exist in a state of purity, free from impurity, eternally (cf. Bahar, 1982; Bundahishn, chapters 1–5; Amouzgar, 1999; Dēnkard: 3).

Ahura Mazda first creates the seven Amesha Spentas (Holy Immortals) to assist Him in the act of creation. The Amesha Spentas are divine attributes and human virtues that, through recognition and acquisition, humans advance on the path of self-awareness and spiritual perfection, ultimately becoming Ahura-like (cf. Riazi Heravi and Shamshiri, 2014). Among the Amesha Spantas, Vahu Manah (Good Mind) is created first, and Vahu Manah creates Kayomarth (the first human) and the "Uniquely Created Bull." (Amouzgar, 2018: 17)

**Ali Rahid, Hamid Aryan**

In the view of some Zoroastrians, the first human is named Kayomart. This name is pronounced as "Jayomarat" in Arabic, "Gayomart" or "Gayomard" in Pahlavi, "Gayomarth" or "Kayomarth" in Persian, and "Gaya Martan" in Avestan. This name originally means "Mortal Life," in contrast to immortal and eternal life, which is specific to the description of gods, and has been used to name the first human. According to the creation story in Zoroastrian religious texts, in the beginning, that is, in the second three-thousand-year period of the 12,000-year lifespan of the universe, Ahura Mazda created Kayomarth's body from clay or earth over seventy days. Some have suggested that the reason Kayomarth is given the title "King of Clay" (*Malik al-Ṭīn*) in Pahlavi texts and Islamic sources (cf. Majlisī, 1983: 57, 266) may be related to this (cf. Tafazzoli, 1988: Entry on Adam, *iii. Adam in Zoroastrianism*). With the beginning of the third three-thousand-year period, Ahriman attacked the world, and as a result, the period of the mixture of good and evil began. Ahriman attacked the heavens, water, earth, plants, and the "Uniquely Created Bull" (the prototype of useful animals), polluting them all with ugliness, but he failed to kill Kayomarth because it was destined that he would live for another 30 years. After 30 years, when Kayomarth's time of death arrived, his seed spilled onto the earth. A portion of this seed was taken by the Yazata (Naryosang), and one-third of it was placed in the womb of "Spandarmad," the Yazata of the earth. After 40 years, two rhubarb stalks with 15 leaves sprouted from the earth. These two plant forms were joined and similar, to the extent that it was unclear which was male and which was female. After nine months, both transformed from plant forms into human bodies, and the first human couple, named Mashya and Mashyana (in some books,

### **Comparative Study of the Origin of Human Creation in the Quran and Sacred Texts of Other Religions**

these two are also referred to as Mahli and Mahliyana, Malhi and Malhiyana, Matar and Mataran, Mari and Mariyana, etc.; cf. Barzegar, 2017), came into existence. Ahura Mazda told them, "You are the father and mother of the world." Then they thought of each other and each considered the other to be human (cf. Bahar, 1982: Chapter 14).

In this account, Kayomarth is considered a primitive prototype of the essence of humanity, so his description is not that of a real human; however, some consider Kayomarth to be analogous to Adam, while most regard Mashya and Mashyana as the first created humans.

#### **5.1. Comparison of the Views of the Quran and Zoroastrians**

- 1) The Quran considers the origin of human creation to be soil, but in Zoroastrian texts, the origin of the first human couple, according to one view, is a portion of Kayomarth's seed, which, through a process, transformed into the rhubarb plant and then into the first couple (Mashya and Mashyana). However, others consider Kayomarth to be analogous to Adam, who was also created from soil.
- 2) In Zoroastrian texts, as in the Old Testament, the order of creation and the place of humans within it are explicitly stated, unlike in the Quran.
- 3) The Quran describes the creation of Eve as occurring after Adam and from the same essence as him (Soil), while Zoroastrian texts describe the creation of the first human's spouse as simultaneous and similar to him, originating from Kayomarth's seed and then the rhubarb plant. However, based on Kayomarth being the first human, Zoroastrian texts clarify that he was single and had no partner for life (cf. Abolqasem Jaafari et al., 2014).

**Ali Rahid, Hamid Aryan**

4) In neither of these religions is there any mention of humans descending from another being.

**6. The Creation of the First Human in Hinduism**

The prayers and rituals of Hindus in the Sanskrit language are compiled in a collection called the Vedas, which means knowledge, and they themselves have given it the title of Shruti (Sruti), meaning revelation, inspiration, and inherited sacred sciences. Scholars estimate the composition of the Vedas to be between 1000 and 1400 BCE (cf. Tawfiqi, 2005: 25-26). In Hinduism, there are a total of four Vedas, which are as follows:

1. Rig Veda, meaning the Veda of hymns;
2. Yajur Veda, meaning the Veda of sacrifices;
3. Sama Veda, meaning the Veda of melodies;
4. Atharva Veda, meaning the Veda of the Atharvans (cf. Tawfiqi, 2005: 25-26).

The process of creation of the universe, including the creation of humans, is not presented uniformly in the four Vedas and is described in four ways:

1. Creation based on Prakṛti and Puruṣa, or matter and spirit;
2. Creation based on the four elements (the origin of all beings is earth, water, fire, and air);
3. Creation based on Brahman and Maya (based on the unity of existence, where the universe is only Brahman and the multiplicity is its manifestation called Maya);
4. Creation based on Brahman, spirit, and matter (cf. Ahmadi, 2011).

### **Comparative Study of the Origin of Human Creation in the Quran and Sacred Texts of Other Religions**

For example, in the Upanishads, which are the philosophical part of the Vedas and the last section added to them, the emergence of humans is discussed alongside the emergence of the sun, moon, sky, earth, etc., often in contradictory ways. The Upanishads sometimes approach the subject with a pantheistic (all-god) perspective and at other times with a monotheistic view. In some cases, they depict a kind of divinity for the universe, as if God is present in the particles and essence of the world, and the world and its beings are God Himself, with the unity of existence governing the universe. In other passages, the world and its beings are considered the result and product of God, and although they arise from Him, they are not separate from Him and are a kind of divine manifestation, such that everything is in God, but God is not equal to the totality of everything and is transcendent above it.

Therefore, the Upanishads do not focus much on the material creation of humans, and except in a few cases where they refer to the material creation of the human body, in most cases, they discuss the quality of the creation of the true and inner self (Atman = Ātman). For example, a part of the Upanishads states: God and humans have a direct relationship, and God creates humans from His own element or nature (cf. Mahmoudi and Bastami, 2007).

Hindu texts introduce the creator God as "Hiraṇyagarbha." According to this view, all beings existed within the creator before manifesting in the world, and the creator brings them into existence through manifestation. This creator is also referred to as Ātman, who is depicted in human form, and more strangely, this creator is also called

**Ali Rahid, Hamid Aryan**

"Virāj", meaning the first embodied being with a human form, and "Prajāpati", meaning the first deity or father!

In any case, the mythological story of the multiplication and manifestation of the creator is as follows: After searching, the creator of existence finds no one other than Himself and is overcome by fear. Therefore, He turns to "Ahum", meaning "I" or "My existence." The first being to be embodied is the Self. He has a human form, and thus Virāj, the first embodied being with a human form, is introduced. Virāj has limbs and organs, and because he fears extinction and annihilation, he creates beings, including the first human, his spouse, and then animals on earth (cf. Mahmoudi and Bastami, 2007; Darashukuh, 2011: 1, 13-17).

However, in other parts of Hindu texts, the primary material of the world and humans is described as fire, water, and earth, and it is mentioned that all beings arise from the union of Brahman with the elements of fire, water, and earth, and humans can be part of these beings. In the Chandaogyā Upanishad, it is stated: "In the beginning, there was only existence, without a second. That being desired to become many and manifest various forms. From the light of His own essence, He created fire, and from fire, water, and from water, food or matter (earth) was created. Thus, food or matter arises from water. With the unity of existence, Brahman Himself, through the three elements of fire, water, and earth, brought forth all the diverse manifestations of the world." (cf. Mahmoudi and Bastami, 2007)

In other passages of the Upanishads, it is stated: "In the beginning of this world, there was only water," and we also read: "From fire, water is created, and from water, earth is created. At the time of death, earth

## **Comparative Study of the Origin of Human Creation in the Quran and Sacred Texts of Other Religions**

dissolves into water, water into fire, and fire into the original existence."  
(cf. Darashukuh, 2011: 1, 13-17)

### **6.1. Comparison of the Views of the Quran and Hinduism**

1) In Hindu texts, the process of creation is presented in a philosophical, mystical, and somewhat mythological manner. This world is identified with "Atman" and "Brahman," and this identification between Brahman (God) and Atman (the human soul), which is often repeated in the Upanishads, is very ambiguous and does not provide a clear understanding to humans.

2) In most Hindu sources, the creation of humans and other beings is the result of the manifestation and emergence of the Creator (in some accounts, the first embodied being), which does not provide a clear and precise concept of the origin of the first human. In contrast, the Quran clearly states that the origin of human creation is soil and clay.

3) In a few Hindu texts, the material origin of the world and subsequently the creation of humans are considered to be natural elements such as fire, water, and soil, which, through unity with Brahman and His manifestation and multiplication, give rise to other beings, including humans. However, in the Quran, the material origin of the world is primarily water, and sometimes gas and smoke, while the material for the creation of Adam is soil.

4) Hindu sacred texts, like the Quran, consider the creation of the first human's spouse to be subsequent to him, with the difference that his spouse is created by the splitting of the first human's body or by God.

5) Although the Quran introduces the first humans (Adam and Eve) as the ancestors and progenitors of all humans, Hindus believe that the first man

**Ali Rahid, Hamid Aryan**

and woman not only gave rise to other humans but are also the origin and cause of the creation of all animals!

**Conclusion**

The Quranic verses strongly affirm that the ancestor of all humans is Adam. The apparent meaning of the Quranic verses indicates that the primary material of the first human is independent of other beings and originates from clay and soil. Therefore, any hypothesis of human origin through the evolution of species is rejected.

The Bible, like the Quran, considers the origin of the first human to be soil and affirms the dual nature of human existence.

In one account, the Torah describes the creation of Eve as simultaneous and similar to Adam, but in another account, it describes Eve's creation as occurring after Adam and from his rib. In contrast, the Quran states that Eve was created after Adam and from the same essence as him.

Christianity accepts almost all the beliefs of Judaism regarding the creation of the first human as described in the Old Testament, except that it considers Jesus to be the literal Son of God and believes in the pre-existence of his divine nature before Adam.

According to some, Zoroastrianism considers the origin of humans to be the rhubarb plant. Others regard Gayomard as the first human, in which case his origin is described as soil.

Zoroastrian religious texts describe the creation of the first human's spouse as simultaneous and similar to him, originating from the rhubarb plant (which emerged from Gayomard's seed). However, based on Gayomard

### **Comparative Study of the Origin of Human Creation in the Quran and Sacred Texts of Other Religions**

being the first human, Zoroastrian texts clarify that he was single and had no partner for life.

The creation story in Hindu texts is expressed in various and sometimes contradictory ways, and does not provide a unified or consistent account of the issue.

In most Hindu accounts, the creation of humans and other beings is the result of the manifestation and multiplication of the one Creator, and beings and humans (including the first human and his descendants) are, in a sense, of the same kind as the Creator.

In a few Hindu texts, the material origin of existence is mentioned. According to this account, through the union of Brahman with the elements of fire, water, and soil, all beings, including humans, manifested.

According to Hindus, the female gender originated from the splitting of the first human or God. In none of the examined religions or schools of thought is there any mention of humans descending from another being, whether through evolution or other forms.

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