

19 And out of the ground I, the Lord God, formed every beast of the field, and every fowl of the air; and **commanded that they should come unto Adam**, to see what he would call them; and they were also living souls; for I, God, breathed into them the breath of life, and commanded that whatsoever Adam called every living creature, that should be the name thereof.

Bible God lets Adam choose the names of things, in the *Qur'an* it is God who teaches—who reveals therefore—the names to Adam.... Extremely high value is attributed to knowledge... Indeed, it is not by obedience that the ability to represent God in the governance of the world is measured, but by knowledge.<sup>487</sup>

With respect to this account of Adam's premortal accomplishment, *Qur'an* commentators themselves "dispute which particular names were involved; various theories [taking the position that] they were the names of all things animate and inanimate, the names of the angels, the names of his own descendants, or the names of God."<sup>488</sup> *Al-Mizan* asserts that this was not a simple dictionary recital showing off the power of Adam's memory, but rather "something totally different from what we understand from the knowledge of names."<sup>489</sup> Alusi concludes that Adam's saying of these names is "in the end, like saying the names of God, for power concerns God Himself in His ruling of the world."<sup>490</sup>

Later, in a separate incident that was said to have occurred *after* the Fall, Islamic writings recount that "Adam received (some) words from his Lord" that enabled him to repent and return to good standing with God,<sup>491</sup> so he could eventually go back to the Garden of Eden.<sup>492</sup> Ayoub writes: "Much disagreement has arisen among commentators regarding the words that Adam received from his Lord... Ibn 'Arabi says that these were 'lights and states [*ahwal*] or stations [*maqamat*] of the realm of dominion and power and the realm of the subtle [*mujarradah*] spirits... It may also be that Adam received from God *gnoses*, sciences, and truths."<sup>493</sup> *Al-Mizan* declines speculation about what specific words were revealed but rather elaborates on their function: "It was this learning of the words that paved the way for the repentance of Adam... Probably, the words received at the time of repentance were related to the names taught to him in the beginning.... There must have been something in those names to wipe out every injustice, to erase every sin and to cure every spiritual and moral disease;... those names were sublime creations hidden from the heavens and the earth; they were intermediaries to convey the grace and bounties of Allāh to His creation; and no creature would be able to attain to its perfection without their assistance."<sup>494</sup>

In deceptive counterpoint, Islamic legend portrays Satan as persuading his accomplices, the peacock and the serpent,<sup>495</sup> to help him tempt Adam and Eve by promising them that he would reveal to them "three mysterious words, which shall preserve thee from sickness, age,

13, pp. 87-88; *Commentary* 3:23-c, p. 183; *Excursus 24: The Watchers*, p. 585.,

487 I. Zilio-Grandi, *Paradise*, pp. 84, 87; cf. D&C 107:18-19; 130:18-19; 131:5-6. This is a theme often mentioned in the teachings of Joseph Smith, e.g., J. Smith, Jr., *Teachings*, 5 October 1840, pp. 166-167; 10 April 1842, p. 217; 8 April 1843, p. 288; 14 May 1843, p. 297; 21 May 1843, pp. 305-306; 11 June 1843, p. 309; 9 October 1843, pp. 324-326; 21 January 1844, pp. 329-331; 7 April 1844, pp. 344-350, 354, 357; 16 June 1844, p. 371; J. Smith, Jr., *Documentary History*, 17 May 1843, 5:392; 27 August 1843, 5:555.

488 *Adam and Eve*. Compare *Midrash Tanhuma*, where Adam's wisdom is shown not only by reciting the animals' names, but also by his explanation of his own name and that of Jehovah Himself (J. T. Townsend, *Tanhuma*, 6:12 on Numbers 19:1ff., 3:171; cf. *Tanhuma*, 6:17 on Numbers 19:1ff., 3:175).

489 A. at-Tabataba'i, *Al-Mizan*, 1:163.

490 Cited in I. Zilio-Grandi, *Paradise*, pp. 86-87. See *Endnote E-11*, p. 706.

491 *Qur'an* 2:37.

492 A. al-Tha'labi, *Lives*, p. 59; cf. M. al-Kisa'i, *Tales*, p. 60.

493 M. M. Ayoub, *Qur'an* (Vol. 1), pp. 84-85.

494 A. at-Tabataba'i, *Al-Mizan*, 1:188-189, 211.

495 The peacock was a representative "fowl of the air"—and Satan's "favorite." On the other hand, the cock was "the most hateful to him" (M. al-Kisa'i, *Tales*, p. 71). The serpent was a representative "beast of the field."