



A FAMILY REFLECTION BOOK

Adam and Eve

آدَمُ وَحَوَّاءُ

The story of the first husband and wife according to the Qur'an and sahih hadith — creation, life in Paradise, the test, repenting together, descending to earth and their children — and its lessons for the household today

... هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ...

How to use this book

Every household begins with two people, and all of mankind began with one couple: the Prophet Adam (peace be upon him) and his wife, Eve (Hawa in Arabic). This book tells their story as that of the **first husband and wife**, and then draws its lessons for marriage and family today.

The story is told only as the Qur'an and the sahih or hasan hadith tell it. Every verse is referenced by surah and verse number, and every hadith by its source book. Hadith from Sahih Muslim are cited by the name of the book (the major chapter) in which they appear, not by number, because the numbering differs between printings.

Many well-known stories about Adam and Eve in fact come from **Isra'iliyyat**, that is, reports that originate in the traditions of the People of the Book, or from weak reports. This book does not state them as fact. Where a detail is mentioned, its source is stated clearly and briefly.

Each chapter opens with one verse, followed by an explanation, a page of lessons for couples, and **Frequently asked questions**. The last chapter contains selected prayers and reflection questions to discuss with your spouse.

Read this book together if you can, one chapter a week. The story is not merely history; it is a mirror. Almost every test faced by Adam and Eve is still faced by husbands and wives today.

This book is a general reflection, not a fatwa. For specific questions of fiqh or creed, please refer to the mufti's office / the Islamic religious office of your state.

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Each chapter opens with a verse of the Qur'an. The story is told according to the Qur'an and the sahih or hasan hadith only; details that come only from weak reports or earlier scriptures are clearly identified. Further reference at mypolygyny.com.

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CHAPTER 1

Why this story matters to every household

All of humanity began with one couple. Their story is the story of every husband and wife.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً... ﴿١﴾

"O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women..."

Surah an-Nisa' 4:1 • tr. Abdullah Yusuf Ali

The story of the first couple

Before there were kingdoms, nations or languages, there was already one household. The Qur'an begins the story of mankind with a husband and his wife: Adam and Eve (Hawa in Arabic). Surah an-Nisa', the surah that speaks most about the rights of the family, opens with a verse reminding us that all people come from **a single soul** and its mate (4:1).

This means that every married couple today is continuing a very old story. They are tested by much the same things: a feeling of not having enough, whispers that deceive, mistakes, shame, and the choice between blaming and repenting.

The story of Adam and Eve is not told in one surah alone. It is spread across al-Baqarah, al-A'raf, Taha and several other surahs, and each place brings out a different side of it. This book gathers them in order, so that we can read the story as the story of one household.

Six first lessons for couples



A common origin

Husband and wife come from a single soul (4:1). Both are honoured as human beings.



The purpose is tranquillity

A mate was created "in order that he might dwell with her (in love)", to find tranquillity in her (7:189). A home is a place of rest, not a battlefield.



Tested together

The prohibition and the temptation were addressed to both of them. The test of a household is a test for two.



The real enemy

Allah warned that Satan is an enemy to Adam and his wife (20:117), not that they were enemies to each other.



Repenting together

They prayed using the word "we": "Our Lord! We have wronged our own souls" (7:23).



Rebuilding

After the mistake, they were sent down to earth to build a life under Allah's guidance (2:38).

How this book reads the story

The main source of this book is the **Qur'an**, followed by **hadith that are sahih or hasan**. The explanations of well-known commentators such as at-Tabari, Ibn Kathir and al-Qurtubi are summarised in general terms where needed.

Many of us grew up with stories about Adam and Eve that are longer than the Qur'an: the kind of fruit that was eaten, the snake that let Iblis into Paradise, the place where they fell on earth, or Eve persuading Adam. Most of these stories come from **Isra'iliyyat** or from weak reports. Scholars allow Isra'iliyyat to be told with care, but not to be held as belief when the Qur'an and sahih hadith give no support.

The Qur'an deliberately leaves out many of these details. What it mentions is what teaches us something: who was tested, how Satan deceived them, what they said after their mistake, and how Allah accepted their repentance. That is also what is most useful for a household.

Frequently asked questions

Was Adam a prophet?

Yes. Ahl as-Sunnah agree that Adam (peace be upon him) was the first human being and the first prophet. Allah spoke to him, gave him commands and prohibitions, and accepted his repentance (2:37; 20:122).

Why is this story repeated in several surahs?

Each surah brings out a different lesson. Al-Baqarah stresses the honour of knowledge and the trust of vicegerency; al-A'raf stresses Satan's deception and repentance; Taha stresses human forgetfulness and Allah's mercy. Read together, they give the full picture.

May I read Isra'iliyyat stories?

Scholars divide them into three: those that agree with the Qur'an and the Sunnah (accepted), those that contradict them (rejected), and those that are neither confirmed nor denied (may be told, but not held as belief). This book chooses not to rely on them, so that readers are clear about what Islam actually teaches.

02

CHAPTER 2

The creation of Adam, the angels' prostration and Iblis's refusal

Mankind was honoured with knowledge and trust. Arrogance, by contrast, is the first sin the Qur'an recounts.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةً ... ﴿٣٠﴾

"Behold, thy Lord said to the angels: "I will create a vicegerent on earth."..."

Surah al-Baqarah 2:30 · tr. Abdullah Yusuf Ali

"I will create a vicegerent on earth"

Before Adam was created, Allah announced to the angels that He would place a **khalifah** (vicegerent) on earth. The angels asked: "Will You place therein one who will make mischief and shed blood, while we glorify You with praise?" Allah answered: "I know what you do not know" (2:30).

This verse is important for understanding the whole story. The earth was meant for mankind from the very beginning. Life on earth is not merely a punishment; it is a trust.

Adam was created from clay (3:59), from dried clay of black mud, moulded into shape (15:26). When Allah had fashioned him and breathed into him of His spirit, the angels were commanded to prostrate to him (15:28–29; 38:71–72). Sunan Abu Dawud 4693 (sahih) says that Allah created Adam from a handful of soil taken from the whole earth, which is why the children of Adam come in different colours and temperaments.

Honoured with knowledge

Allah taught Adam “the names of all things”, then asked the angels about those names. They replied humbly: “Glory to You, we have no knowledge except what You have taught us” (2:31–32). Adam then told them the names (2:33).

Mankind's first honour is **knowledge**, not strength or lineage. The angels also set an example of good manners: when they did not know, they said so.

For a married couple, this is an early lesson. A household built on knowledge (knowledge of the faith, of one's spouse, of managing life) is stronger than one built on feelings alone. And saying “I do not know” or “I made a mistake” is a quality of the angels, not a sign of weakness.

The creation of Adam and the first greeting

خَلَقَ اللَّهُ آدَمَ وَطُولُهُ سِتُّونَ ذِرَاعًا، ثُمَّ قَالَ اذْهَبْ فَسَلِّمْ عَلَى أَوْلِيَّكَ مِنَ
الْمَلَائِكَةِ، فَاسْتَمِعَ مَا يُحْيَوْنَكَ، تَحِيَّاتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ. فَقَالَ السَّلَامُ عَلَيْكُمْ.
فَقَالُوا السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ. فَرَادَوْهُ وَرَحْمَةُ اللَّهِ. فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ
عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ حَتَّى الْآنَ

Allah created Adam sixty cubits tall. Then Allah said: "Go and greet that group of angels, and listen to how they answer you, for that will be your greeting and the greeting of your offspring." Adam said: "As-salamu 'alaykum." They replied: "As-salamu 'alayka wa rahmatullah." They added "wa rahmatullah". Everyone who enters Paradise will be in the form of Adam, and people have been getting smaller ever since.

Sahih al-Bukhari 3326

This hadith gives Adam's height in **cubits**. It gives no measurement in metres, and this book does not convert it. The first thing Adam was taught after his creation was to **give the greeting of peace**, and to receive a better one in return.

Salam was the first word between a human being and other beings. Say it at home: when you come in, when you wake up, when you meet again after work.

"I am better than he"

All the angels prostrated except Iblis; "he refused and was arrogant, and became one of the disbelievers" (2:34). Iblis was not an angel; the Qur'an says he was "of the jinn, and he rebelled against the command of his Lord" (18:50).

When asked why he did not prostrate, Iblis answered: "I am better than he. You created me from fire, and him You created from clay" (7:12; 38:76). The first sin the Qur'an recounts is **arrogance**: judging oneself higher, and so rejecting the truth.

The words "I am better than he" still ruin households today. "My salary is bigger." "My family is better." "I am more educated." Every time a husband or wife feels more honourable than the spouse, he or she is repeating the argument of Iblis, not the argument of Adam.

Two attitudes when receiving a command

The attitude of the angels

- ✓ They asked with good manners, then accepted Allah's answer (2:30).
- ✓ They admitted they did not know: "we have no knowledge except what You have taught us" (2:32).
- ✓ They obeyed even without understanding the whole wisdom (2:34).
- ✓ In a household: listen, ask kindly, and accept the truth even when it comes from your spouse.

The attitude of Iblis

- ✗ He compared origins: fire against clay (7:12).
- ✗ He rejected the command because he felt more honourable (2:34).
- ✗ He blamed Allah for his own misguidance (7:16).
- ✗ In a household: "I know better", "I have sacrificed more", and never admitting fault.

Frequently asked questions

Does the angels' prostration to Adam mean they worshipped him?

No. The commentators explain that it was a prostration of honour, done at Allah's command, not a prostration of worship. Worship is for Allah alone. Under the law of the Prophet Muhammad ﷺ, prostrating to another created being is not permitted.

Why did the angels ask about mischief and bloodshed?

The Qur'an does not say how they knew. The commentators mention several possibilities and stress that it was a question asked to understand, not an objection. Allah answered that He knows what they do not know (2:30).

Was Adam really sixty cubits tall?

Yes, this is stated in a sahih hadith (Sahih al-Bukhari 3326). The measurements in metres that circulate do not come from the hadith, because the length of a cubit varies. This book keeps to the wording of the hadith.

03

CHAPTER 3

The creation of Eve: to find tranquillity in her

Eve was created not as a lesser complement, but as a companion who brings tranquillity.

... هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا

﴿١٨٩﴾ ...

"It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love)..."

Surah al-A'raf 7:189 · tr. Abdullah Yusuf Ali

“Li-yaskuna ilayha”: the purpose of a spouse

The Qur'an mentions the creation of Eve in two verses. “He created you from a single soul, and from it He created its mate” (4:1). And: “from it He made its mate, so that he might find tranquillity in her” (7:189).

The phrase **li-yaskuna ilayha** comes from the same root as *sakinah*: tranquillity, a sense of safety and a place of rest. This is the first purpose of marriage mentioned in the story of the first human beings. The same meaning is repeated for all couples: “He created for you mates from among yourselves, that you may find tranquillity in them, and He has put between you affection and mercy” (30:21).

Both verses state that husband and wife come from a **common origin**. The Qur'an also says, “You are one from another” (3:195). Men and women are equally honoured as human beings, equally held responsible, and equally rewarded.

How was Eve created?

The Qur'an says only "from it" (*minha*), that is, from that single soul. Most commentators, including at-Tabari and Ibn Kathir, understood that Eve was created from Adam himself, on the basis of the hadith about the rib and reports from the Companions. Some other scholars understood "from it" to mean "of the same kind".

The extra details that are often told, such as Eve being created from **Adam's left rib while he slept**, come from reports in books of commentary, not from the Qur'an or from sahih hadith of the Prophet ﷺ. A similar story is found in the Book of Genesis in the Bible. This book does not establish it as fact.

What is clear from the Qur'an: Eve was created for Adam and Adam for Eve, from the same origin, for the purpose of tranquillity. Whatever the manner of her creation, it does not make either one lower than the other.

The rib hadith: a counsel to be gentle

وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّهُنَّ خُلِقْنَ مِنْ ضَلَعٍ وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ
أَعْلَاهُ فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ فَاسْتَوْصُوا بِالنِّسَاءِ
خَيْرًا

And counsel one another to treat women well, for they were created from a rib, and the most crooked part of the rib is its upper part. If you try to straighten it, you will break it; and if you leave it, it will remain crooked. So counsel one another to treat women well.

Sahih al-Bukhari 5186 (Book of Marriage, Kitab an-Nikah); also 3331

Notice how this hadith opens and closes: with the same command, **istawsu bin-nisa' khayran**, “counsel one another to treat women well”. That is the heart of the hadith. It is a counsel to men, not a criticism of women.

Understanding the rib hadith correctly

Imam al-Bukhari placed this hadith in the chapter on the creation of Adam and his offspring, and also in the Book of Marriage under the counsel about women. Another wording says: “Woman is **like** a rib” (Sahih al-Bukhari 5184). Scholars differ on whether the hadith refers directly to the creation of Eve or is a comparison about temperament. Both understandings carry the same message.

“Crooked” here does not mean defective, bad or of lesser worth. It describes a **temperament different** from a man's. A rib is made curved, and that curve is what lets it protect the heart and lungs. That is our reflection, not commentary; but the Prophet's ﷺ message is clear: do not try to force your wife by harshness to become what you want, because she will “break”.

This hadith is supported by another: “A believing man must not hate a believing woman. If he dislikes one trait in her, he will be pleased with another” (Sahih Muslim, Book of Suckling, Kitab ar-Rada'). And the Qur'an commands: “live with them in kindness” (4:19).

Where does the name “Eve” come from?

The Qur'an never mentions the name of Adam's wife. It says only “you and your wife” (*anta wa zawjuka*, 2:35) or “its mate” (4:1). The name **Hawa** (*Hawwa*, in English Eve) is known from sahih hadith, including Sahih al-Bukhari 3330 and Sahih Muslim, Book of Suckling (Kitab ar-Rada'). The same name is also known from earlier scriptures.

As for the meaning of her name, some reports in books of commentary say she was called Hawa because she was created from something living (*hayy*). This is a linguistic explanation from reports, not a text of the Qur'an or a sahih hadith.

In Malaysia many call her “Siti Hawa” as a mark of respect. That is a Malay custom, not part of her name in the original sources.

Frequently asked questions

Does the rib hadith demean women?

No. The hadith opens and closes with the command to treat women well. It teaches men to be patient and gentle with the differences in their wives' temperament, not to judge her standing. Honour in the sight of Allah is measured by God-consciousness, not by gender (49:13).

So may a husband not correct his wife?

He may, in a good way. The hadith forbids harshness and coercion, not advice. It also reminds us that not every difference needs to be "straightened"; some must be accepted. A wife may likewise advise her husband in a good way.

Why does 7:189 go on to speak of children and shirk?

The first part of 7:189 speaks of the origin of mankind. Many commentators, including Ibn Kathir, understood that the following verses (7:189–190) refer to couples among human descendants in general, not to Adam and Eve. The report that links it to Eve (Sunan at-Tirmidhi 3077) is graded weak (da'if).

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CHAPTER 4

Living together in Paradise

One home, boundless blessings, and just one prohibition. The first test of a household is the test of gratitude.

وَقُلْنَا يٰٓآدَمُ اَسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا
وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

"We said: "O Adam! dwell thou and thy wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression."

Surah al-Baqarah 2:35 · tr. Abdullah Yusuf Ali

“You and your wife”

The first home in human history was Paradise, and its residents were a husband and wife: “dwell **you and your wife** in the Garden” (2:35; 7:19). The command, the permission and the prohibition were all given in the form for **two people** (*kula, la taqraba*): eat, both of you; do not approach, both of you.

This shows something beautiful. In the very first household, husband and wife shared the same blessings, the same rules and the same responsibility before Allah.

Notice also how wide the blessings were. They could eat freely, from wherever they wished. Only **one tree** was forbidden. Allah's prohibitions are always few compared with His wide permission.

The blessings of Paradise and what they teach



No hunger

"Verily you will not go hungry therein..." (20:118)



No nakedness

"...nor will you be naked" (20:118).
Clothing is a blessing and a dignity.



No thirst

"And you will not suffer from thirst therein..." (20:119)



No scorching heat

"...nor will you be exposed to the sun's heat" (20:119). A safe place of shelter.



A clear warning

"O Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden" (20:117).



The foundation of a household

Food, clothing, drink and shelter: four basic needs that remain the foundation of maintenance (nafkah) and a peaceful home.

Who bears the hardship?

In 20:117 Allah warned Adam and his wife: “let him not get you both out of the Garden, so that **you** will be landed in misery” (*fa-tashqa*). The warning about being expelled is addressed to both of them, but the word “misery” (hardship) is addressed to Adam alone.

Some commentators, including al-Qurtubi, say this indicates that the burden of earning a living on earth rests on the husband. The wife shares life and its trials, but the duty of providing food, clothing and shelter is the husband's trust.

The lesson for today: a husband who works hard for his family is fulfilling a trust mentioned since the story of Adam. A wife who appreciates that effort, and a husband who does not keep reminding her of it, both protect the tranquillity of the home.

Frequently asked questions

Was the Paradise Adam lived in the Paradise of the Hereafter or a garden on earth?

The majority of Ahl as-Sunnah scholars hold that it was the Paradise that has been promised (Jannat al-Khuld). Some other scholars hold that it was an elevated garden. This is a matter of creed that scholars have debated at length; for further explanation, please refer to the mufti's office / the Islamic religious office of your state.

What kind of tree was the forbidden one?

The Qur'an does not say, and no sahih hadith names it. Reports in books of commentary mention wheat, grapes, figs and others. Commentators such as at-Tabari and Ibn Kathir concluded that its kind cannot be determined, and that knowing it adds no lesson.

What does “only one prohibition” teach a household?

Satan often makes us look at the one thing that is missing, so that we forget the many blessings that are there. In a household, one shortcoming in a spouse can cover a hundred of his or her good qualities. Gratitude is the first fortress.

05

CHAPTER 5

The test, the tree and Satan's whisper

The Qur'an says Satan tempted both of them, both of them ate, and it was Adam who was admonished. It does not say that Eve persuaded Adam.

فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا ...

﴿٢٠﴾

"Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them (before)..."

Surah al-A'raf 7:20 · tr. Abdullah Yusuf Ali

How Satan deceived them

Surah al-A'raf tells the sequence. "Then Satan whispered suggestions **to both of them**", and said: "Your Lord only forbade you this tree lest you become angels or become of those who live for ever" (7:20).

Then "he swore to both of them: Truly I am one of the sincere advisers to you both" (7:21). "So he led them on by deceit. When they tasted of the tree, their shame became manifest to them, and they began to cover themselves with leaves from the Garden" (7:22).

Then "their Lord called to them: Did I not forbid you both that tree, and tell you that Satan is an open enemy to you both?" (7:22). Every verb in these verses is addressed to **two people**. Not one verse says that Eve persuaded Adam.

In Surah Taha: Adam is admonished

Surah Taha tells the other side. “We had already, beforehand, taken the covenant of Adam, but he **forgot**, and We found on his part no firm resolve” (20:115). “Then Satan whispered **to him**, saying: O Adam! Shall I lead you to the tree of eternity and to a kingdom that never decays?” (20:120).

“So they both ate of the tree... and **Adam** disobeyed his Lord, and went astray” (20:121). Here the whisper is addressed to Adam, and the admonition is given in Adam's name, although both of them ate.

If al-A'raf and Taha are read together, the picture is clear: **both were tempted, both ate, both repented**, and Adam, as the husband, is named specifically as the one responsible. A sahih hadith says: “Adam forgot, so his offspring forget; and Adam erred, so his offspring err” (Sunan at-Tirmidhi 3076).

The popular story and what the Qur'an says

The story commonly heard

- ✗ Iblis tempted Eve first, and then Eve persuaded Adam.
- ✗ Eve was the reason mankind left Paradise.
- ✗ Women are more easily tempted, so women are the cause of sin.
- ✗ Human beings inherit the sin of Adam and Eve from birth.

What the Qur'an says

- ✓ Satan whispered to **both of them** (7:20) and swore to both of them (7:21).
- ✓ It was Satan who made both of them slip and drove them out (2:36).
- ✓ It is Adam who is described as forgetting and being admonished (20:115, 20:121).
- ✓ "No bearer of burdens can bear the burden of another" (53:38). Their repentance was accepted (2:37).

Where does the story “Eve persuaded Adam” come from?

That story is in the **Book of Genesis** in the Bible. There, the serpent speaks to the woman first; she eats the fruit and gives it to her husband. When questioned, Adam says that the woman given to him was the one who gave him the fruit. The same book presents the pain of childbirth as a consequence of the act. In some later Christian traditions, this account became the basis of the view that woman was deceived first, and the basis of the doctrine of *original sin*.

Some of these reports, together with the stories of the snake and the peacock, entered the old books of commentary as Isra'iliyyat, and then spread in sermons and storybooks. The commentators themselves warned that such reports must not be held as belief.

We do not need to condemn other traditions. It is enough to return to the Qur'an, which tells this story justly towards Eve: she is not made a scapegoat, and no sin is inherited by her descendants.

The hadith “were it not for Eve”

There is a sahih hadith that is sometimes misunderstood: “Were it not for the Children of Israel, meat would not rot; and were it not for Eve, no woman would ever betray her husband” (Sahih al-Bukhari 3330; Sahih Muslim, Book of Suckling, Kitab ar-Rada’).

The scholars who explained this hadith clarify that “betray” here does **not** mean infidelity or any shameful act. It refers to the incident of the tree. Some of them, including Ibn Hajar al-‘Asqalani, understood that Eve also inclined towards the tree and supported Adam in eating from it. The hadith explains a trait inherited by the offspring, just like “Adam forgot, so his offspring forget” (Sunan at-Tirmidhi 3076).

However this hadith is understood, it does not make Eve the sole cause, and does not make women the cause of sin. The Qur’an says Satan tempted both, both ate, Adam was admonished in particular, and both were forgiven. The picture of Eve as a temptress and the cause of the sin of all mankind comes from another tradition, not from the Qur’an. For further explanation, please refer to the mufti’s office / the Islamic religious office of your state.

The same pattern of temptation, today

1

Magnify what is forbidden

One tree amid wide blessings is made to seem like everything. Today: "the grass is greener on the other side".

2

Promise something more

"The tree of eternity and a kingdom that never decays" (20:120). A false promise of happiness beyond the lawful limits.

3

Disguise as an adviser

"I am one of the sincere advisers to you both" (7:21). Temptation rarely comes looking evil.

4

Little by little

"He led them on by deceit" (7:22): small steps, not one leap.

5

Afterwards, shame and blame

Satan wants shame exposed (7:20, 7:27). After the mistake, he wants spouses to point fingers at each other rather than repent.

Frequently asked questions

If Adam was a prophet, how could he disobey?

Ahl as-Sunnah scholars explain that the prophets are protected (ma'sum) from major sins and from anything that would taint the message. Some say this happened through forgetfulness (20:115) and before Adam was sent as a messenger, and that it was followed at once by accepted repentance (20:122). This is a subtle matter of creed; please refer to the mufti's office / the Islamic religious office of your state for further explanation.

Why was Adam admonished, and not Eve?

The Qur'an says both ate and both repented. In Surah Taha, the admonition is given in Adam's name because he was the one who received the instruction (20:115) and he was the head of that household. The lesson: leadership means responsibility, not a right to blame others.

06

CHAPTER 6

Repenting together

The first prayer of mankind after a mistake was spoken by a husband and wife, using the word “we”.

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

﴿٢٣﴾

“They said: “Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost.”

Surah al-A'raf 7:23 · tr. Abdullah Yusuf Ali

“Rabbana zalamna anfusana”

After their mistake, Adam and Eve did not point fingers at each other. The Qur'an records their words together: “Our Lord, **we** have wronged **ourselves**” (7:23). Adam did not say “my wife persuaded me”. Eve did not say “my husband started it”.

Compare this with Iblis. When he went wrong, he blamed Allah: “Because You have led me astray, I will surely sit in wait for them on Your straight path” (7:16). Here lies the difference between the way of Adam and the way of Iblis: **to admit and seek forgiveness, or to blame and hold a grudge.**

This prayer contains three things: admitting fault without excuse, realising that the mistake has cost oneself, and depending entirely on Allah's forgiveness and mercy. These three are also the foundation of every apology in a household.

“Then Adam received words from his Lord”

Surah al-Baqarah says: “Then Adam received from his Lord some words, and He accepted his repentance. Truly He is the Acceptor of repentance, the Most Merciful” (2:37). Many commentators, including at-Tabari and Ibn Kathir, say that these words are the prayer in 7:23.

This is a subtle mercy. Allah Himself **taught** them how to repent, and then accepted the repentance He had taught. Surah Taha adds: “Then his Lord chose him, accepted his repentance and guided him” (20:122). The mistake did not end Adam's honour; after repenting, he was chosen.

Repentance is not only for major sins. It is a way of life: every time we err, we return. “Do not despair of the mercy of Allah. Indeed Allah forgives all sins” (39:53).

Do not bring up mistakes that have been forgiven

The Prophet ﷺ related that Adam and Moses once argued. Moses said: “You are Adam, whose mistake took you out of Paradise.” Adam replied: “You are Moses, whom Allah chose with His message and His speech; yet you blame me for something that was decreed for me before I was created?” The Prophet ﷺ said: “So Adam won the argument against Moses” (Sahih al-Bukhari 3409; Sahih Muslim, Book of Divine Decree, Kitab al-Qadar).

Scholars explain that Adam was not using destiny to justify a sin. The sin had been repented of and forgiven. What was being argued about was the **calamity** of leaving Paradise, and a calamity may be attributed to destiny.

The lesson for couples: once a mistake has been admitted, forgiven and put right, do not bring it up again every time you quarrel. Allah closed that chapter for Adam; we too should close the chapters that have been forgiven in our households.

How to repent and reconcile as a couple

1

Stop and calm down

Do not discuss while anger is at its peak. Take time, make wudu', and return with a calmer heart.

2

Say “we”, not “you”

As in 7:23, begin by admitting our own part, without a “but”.

3

Seek Allah's forgiveness first

The prayer of 7:23 can be recited together. A heart that is soft towards Allah finds it easier to be soft towards a spouse.

4

Apologise to your spouse

State clearly what we regret. A specific apology is more believable.

5

Put it right with action

True repentance is followed by change. Discuss one small step to be taken from today.

6

Close the chapter

Once forgiven, do not bring it up again. To forgive means to let go.

Frequently asked questions

If my spouse will not admit fault, should I still apologise?

Apologise for your own part, because that is between you and Allah. But apologising does not mean accepting oppression. If there is abuse or violence, seek help: Talian Kasih 15999, the police on 999, or the Islamic religious office of your state.

May we recite the prayer of 7:23 for everyday sins?

Yes. It is a prayer of the Qur'an that is suitable to recite at any time to ask for forgiveness, whether alone or together with your spouse.

07

CHAPTER 7

Descending to earth: the trust of vicegerency and building a life

The earth is not exile. It is a place that was mentioned from the beginning, to be built under Allah's guidance.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ تَبَعَ هُدَايَ فَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

"We said: "Get ye down all from here; and if, as is sure, there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve."

Surah al-Baqarah 2:38 · tr. Abdullah Yusuf Ali

Forgiven first, then sent down

“Then Satan made them slip from it and drove them out of the state in which they were. And We said: Get down! Some of you are enemies to others, and for you on earth there is a dwelling place and provision for a time” (2:36).

Notice the order in al-Baqarah: verse 2:37 says Adam's repentance was accepted, and verse 2:38 gives the command to descend together with the promise of guidance. Remember also 2:30: before Adam was created, Allah had said that He would place a vicegerent **on earth**. Descending to earth was part of Allah's plan, not merely a punishment.

“Some of you are enemies to others” refers, according to the commentators, to the enmity between mankind and Satan, and also to rivalry among people on earth. It is not enmity between Adam and Eve. They descended as a couple who had been forgiven.

Living, dying and being raised on earth

“Therein you shall live, therein you shall die, and from it you shall be brought forth (on the Day of Resurrection)” (7:25). In one verse, the whole journey of mankind is summarised. A household is part of that journey: built on earth, for a period, with the aim of returning to Allah.

The promise that accompanies the command to descend is **guidance**: “whoever follows My guidance will neither go astray nor be wretched” (20:123). By contrast, “those who disbelieve and deny Our signs, they are the companions of the Fire” (2:39).

For a couple, this means that a family that follows Allah's guidance is promised two things: **no fear** about the future and **no grief** about the past (2:38). That is the tranquillity every household seeks.

“O children of Adam”: counsel about clothing

After this story, Surah al-A'raf turns to us: “O children of Adam! We have bestowed upon you clothing to cover your shame, and clothing for adornment. But the **clothing of God-consciousness** is the best” (7:26).

Then comes the warning: “O children of Adam! Let not Satan deceive you, as he got your parents out of the Garden, stripping them of their clothing to expose their shame” (7:27). The Qur'an calls Adam and Eve “your parents” (*abawaykum*), a respectful title for both of them.

The lesson for a household: Satan loves to expose, and Allah loves to cover. A couple who cover each other's faults, protect each other's dignity and wear the “clothing of God-consciousness” are resisting the very first plan of Satan.

Building a life as vicegerents



Knowledge

Adam was honoured with knowledge (2:31). Learn together: religion, finances, raising children.



Effort and maintenance

The earth is a place of “provision for a time” (2:36). Sustenance is sought through lawful effort.



Worship

Allah's guidance is the compass of a household (2:38). Praying in congregation at home unites hearts.



Offspring

From the two of them, Allah scattered countless men and women (4:1).



Protecting one another

Satan remains an enemy on earth (7:27). Guard your spouse from whatever opens the door to temptation.



Remember the end

“Therein you shall live, therein you shall die” (7:25). Build a household that hopes to meet again in Paradise.

Frequently asked questions

Where did Adam and Eve descend?

The Qur'an and sahih hadith do not say. Reports in books of history and commentary mention India (Sarandib), Jeddah and other places, but these reports are weak or come from Isra'iliyyat. The story that they were separated for a long time and met again at Arafah is also not sahih.

How long did they live on earth?

The Qur'an does not say. This book gives no figures for their lifespan, because the purpose of the story is a lesson, not a chronology.

Do we bear the sin of Adam and Eve?

No. Their repentance was accepted (2:37), and "no bearer of burdens can bear the burden of another" (53:38). Every baby is born without sin.

08

CHAPTER 8

The two sons of Adam: lessons for parents

The first household also witnessed jealousy between siblings. The Qur'an tells it so that we may be on our guard.

... وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا
وَلَمْ يُقْبَلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

﴿٢٧﴾

"Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to Allah): It was accepted from one, but not from the other. Said the latter: "Be sure I will slay thee." "Surely," said the former, "Allah doth accept of the sacrifice of those who are righteous."

Surah al-Ma'idah 5:27 · tr. Abdullah Yusuf Ali

The story of the two sons of Adam

The two sons of Adam each offered a sacrifice; one was accepted and the other was not. The one whose offering was rejected said: "I will surely kill you." His brother replied: "Allah only accepts (sacrifice) from those who are God-fearing" (5:27), and: "If you stretch out your hand to kill me, I shall not stretch out my hand to kill you. Truly I fear Allah, the Lord of all the worlds" (5:28).

"So his soul led him to kill his brother, and he killed him, and became one of the losers" (5:30). Then Allah sent a raven scratching the ground, to show him how to bury his brother's body. He said: "Woe to me! Am I unable to be like this raven?" And he became one of those who regret (5:31).

Because of this, Allah decreed: whoever kills a human being without right is as if he had killed all mankind; and whoever saves a single life is as if he had saved all mankind (5:32).

The first to begin killing

لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لِأَنَّهُ أَوَّلُ مَنْ
سَنَّ الْقَتْلَ

No soul is killed unjustly except that the first son of Adam bears a share of the (sin of its) blood, because he was the first to establish the practice of killing.

Sahih al-Bukhari 3335

Every bad deed that is begun will be copied. The same is true of every good habit that is begun. Parents are the “first ones” in their home: what we start, our children will continue.

The Qur'an says only “two sons of Adam”. The names Cain and Abel (Qabil and Habil) are famous in books of commentary and history, and the reason for their dispute that is often told comes from Isra'iliyyat reports. The Qur'an does not mention it, and this book does not establish it.

The root of jealousy and how to put it out

This story shows how jealousy begins: someone sees another receive something that he did not receive, and blames that person instead of improving himself. His brother's answer contains the remedy: **“Allah only accepts from the God-fearing”**. Look at yourself first.

Jealousy between siblings is also mentioned in the story of the Prophet Yusuf (peace be upon him). His father advised: “O my son, do not relate your dream to your brothers, lest they devise a plot against you. Indeed, Satan is a clear enemy to mankind” (12:5). At the end of the story, Yusuf mentions Satan, who had caused discord between him and his brothers (12:100).

The Prophet ﷺ also rebuked a father who had given a gift to only one of his children: “Fear Allah and be just between your children” (Sahih al-Bukhari 2587). Injustice by parents is among the fuels that ignite jealousy fastest.

A parents' guide to sibling jealousy

1

Be fair in giving

Gifts, time and attention. If there is a difference because of need, explain the reason.

2

Do not compare

"Why can't you be like your brother?" plants the seed of Cain. Praise each child's effort by his or her own name.

3

Teach the child to look at himself or herself

Like the answer of the righteous son of Adam: ask "what can I improve?", not "why did he get that?"

4

Name the feeling

Help the child say "I am jealous" and talk about it, before it turns into words or hands that hurt.

5

Close the door on Satan

Teach the child that the whisper to hate a sibling comes from Satan (12:100), and to seek refuge in Allah.

6

Set an example

How parents treat their own siblings is the strongest lesson for their children.

Frequently asked questions

Why was one sacrifice accepted and the other not?

The Qur'an gives the answer as a principle: Allah accepts from those who are God-fearing (5:27). The stories about the kind of sacrifice and the reason for the dispute come from Isra'iliyyat reports, and need not be held.

Was the righteous son at fault for not defending himself?

Verse 5:28 praises his God-consciousness because he refused to become a killer. The ruling on self-defence in Islamic law is a separate matter of fiqh; please refer to the mufti's office / the Islamic religious office of your state. In a family context, the lesson is clear: do not answer evil with the same evil.

09

CHAPTER 9

Lessons for husbands and wives today

Companion, teammate, and garment for one another. The enemy of the household is Satan, not your spouse.

... هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ... ﴿١٨٧﴾

"...They are your garments and ye are their garments..."

Surah al-Baqarah 2:187 · tr. Abdullah Yusuf Ali

Five lessons from the first couple



A companion, not a rival

Eve was created so that Adam might find tranquillity in her (7:189). A spouse is a place of rest, not an opponent to be defeated.



Shared responsibility

Commands and prohibitions were addressed to “both of you” (2:35). The husband leads and bears the maintenance (20:117), but both are responsible before Allah.



The enemy is Satan

“This is an enemy to thee and thy wife” (20:117). “So take him as an enemy” (35:6), not your spouse.



Repenting together

“Our Lord! We have wronged our own souls” (7:23). Admit fault together, seek forgiveness together.



Garments for one another

“They are your garments and ye are their garments” (2:187): covering, protecting, warming, adorning.

Satan's greatest success: separating husband and wife

إِنَّ إِبْلِيسَ يَصْعُ عَرْشَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ سَرَايَاهُ فَأَذْنَاهُمْ مِنْهُ مَنْزِلَةً
أَعْظَمُهُمْ فِتْنَةً يَجِيءُ أَحَدَهُمْ فَيَقُولُ فَعَلْتُ كَذَا وَكَذَا فَيَقُولُ مَا صَنَعْتَ شَيْئًا
قَالَ ثُمَّ يَجِيءُ أَحَدَهُمْ فَيَقُولُ مَا تَرَكْتُهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ - قَالَ
- فَيُذْنِيهِ مِنْهُ وَيَقُولُ نَعَمْ أَنْتَ

Iblis places his throne on the water, then sends out his troops. The one closest to Iblis in rank is the one who causes the greatest trial. One of them comes and says: "I did such and such." Iblis says: "You have done nothing." Then another comes and says: "I did not leave him until I separated him from his wife." So Iblis brings him close and says: "You are the best."

Sahih Muslim, Book of the Attributes of the Day of Resurrection, Paradise and Hell (Kitab Sifat al-Qiyamah wa al-Jannah wa an-Nar)

The enemy who drove Adam and Eve out of Paradise is still targeting the households of their descendants. Every time a husband and wife quarrel, ask: who really wants us to be separated?

Do not give Satan room

The Prophet ﷺ once walked his wife Safiyyah (may Allah be pleased with her) home at night. Two Ansar men passed by and hurried on. He called them and explained that the woman was his wife, then said: “Satan moves in a human being like the flow of blood, and I feared that he might cast an evil suspicion into your hearts” (Sahih al-Bukhari 3281).

If the Prophet ﷺ closed the door to evil suspicion, we need it even more. In a household, this means being **open** about whatever can raise doubt: phones, friendships, money. Do not leave your spouse to guess.

Allah also instructs: “Say to My servants that they should say the best words. Indeed Satan stirs up discord among them” (17:53). Harsh words are the widest door by which Satan enters a home.

“Garments for you”

A garment **covers** faults. Satan exposed the shame of Adam and Eve (7:27); good spouses cover each other's weaknesses, and do not tell them to others or on social media.

A garment **protects** from heat and cold. Husband and wife protect each other from temptation, from the forbidden, and from loneliness. A garment is also the thing **closest** to the body; no one should be closer to you than your spouse.

A garment is also an **adornment** (7:26). Good spouses make each other look better, not worse. And “the clothing of God-consciousness is the best” (7:26): the most beautiful household is the one that together keeps its relationship with Allah.

The best of you

The story of Adam and Eve shows the honour of mankind (17:70) and the common origin of men and women (4:1). The Qur'an says: "The believers, men and women, are protectors of one another" (9:71). A wife's rights are balanced with her duties, in a fair manner (2:228).

The Prophet ﷺ made the home the measure of character: "The best of you is the one who is best to his family, and I am the best of you to my family" (Sunan at-Tirmidhi 3895). The measure is not what outsiders see, but what a wife and children feel.

He also reminded us: "A believing man must not hate a believing woman. If he dislikes one trait in her, he will be pleased with another" (Sahih Muslim, Book of Suckling, Kitab ar-Rada'). This counsel is just as important for a wife towards her husband.

Checklist for an “Adam and Eve” household

- ☒ We give the greeting of peace when we enter the house and when we meet again, like Adam's first salam.
- ☒ We mention the blessings we have before complaining about those we lack.
- ☒ When we quarrel, we remember that the real enemy is Satan, not our spouse.
- ☒ We do not expose our spouse's faults to family, friends or social media.
- ☒ We are open about anything that could raise suspicion.
- ☒ When we make a mistake, we say “we”, not “you”.
- ☒ We do not bring up mistakes that have been forgiven.
- ☒ We are fair to our children and do not compare them.
- ☒ We recite the prayer “Rabbana zalamna anfusana” together at least once a week.

Frequently asked questions

What does the husband's leadership mean in this story?

Adam was given the instruction (20:115) and is named specifically in the admonition (20:121). Leadership in this story means bearing responsibility and being the first to seek forgiveness, not blaming the wife.

We always quarrel about the same thing. What can we do?

Use the steps in Chapter 6: calm down, say “we”, seek forgiveness and apologise, and agree on one small change. If that does not work, seek family counselling at your state Islamic religious office or from a qualified counsellor.

10

CHAPTER 10

Prayers and reflection questions for couples

Read together, then discuss. One question a week is enough.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

"And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous.""

Surah al-Furqan 25:74 · tr. Abdullah Yusuf Ali

Qur'anic prayers for couples

The prayer of Adam and Eve (7:23): *Rabbana zalamna anfusana wa in lam taghfir lana wa tarhamna lanakunanna minal-khasirin.* "Our Lord, we have wronged ourselves. And if You do not forgive us and have mercy upon us, we will surely be among the losers."

For spouse and offspring (25:74): *Rabbana hab lana min azwajina wa dhurriyyatina qurrata a'yunin waj'alna lil-muttaqina imama.*

Good in this world and the Hereafter (2:201): *Rabbana atina fid-dunya hasanah wa fil-akhirati hasanah wa qina 'adhaban-nar.* "Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire."

For oneself, one's parents and the believers (14:41): *Rabbanaghfir li wa liwalidayya wa lil-mu'minina yawma yaqumul-hisab.* "Our Lord, forgive me and my parents and the believers on the Day when the reckoning takes place."

The prayer before husband and wife come together

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا.

In the name of Allah. O Allah, keep Satan away from us, and keep Satan away from (the child) You provide for us.

Sahih al-Bukhari 141; Sunan at-Tirmidhi 1092

The Prophet ﷺ said that if someone recites this prayer when he is about to be with his wife, and a child is then decreed for them, Satan will never be able to harm that child. The enemy who tempted Adam and Eve is kept away from the very first moment a family is formed.

A prayer for offspring is also found in 46:15: *wa aslih li fi dhurriyyati, inni tubtu ilayka wa inni minal-muslimin*, "and grant me righteousness in my offspring. Truly I have turned to You in repentance, and truly I am one of those who submit."

Reflection questions (1): the story of Adam and Eve

- ✓ Adam was honoured with knowledge (2:31). What is one thing we would like to learn together this year?
- ✓ Iblis said “I am better than he” (7:12). When was the last time one of us felt that way towards our spouse?
- ✓ Paradise was full of blessings, yet one tree became the focus. What is the “one tree” in our household that makes us forget the other blessings?
- ✓ Satan came as an “adviser” (7:21). Who or what is giving us “advice” that pulls us apart?
- ✓ Adam and Eve said “we” after their mistake (7:23). Are we quicker to say “we” or “you”?
- ✓ Is there an old mistake that has been forgiven but is still brought up? Can we close that chapter today?

Reflection questions (2): our household

- ☒ What makes you feel most at peace with your spouse (7:189)? Tell him or her.
- ☒ In what matter would you like your spouse to be a “garment” for you (2:187): covering, protecting or adorning?
- ☒ What is one thing we can do so that we do not give Satan room to raise suspicion?
- ☒ Are we fair to each child in time, attention and gifts?
- ☒ What is one good habit we want to “begin” in our family, so that our children will continue it?
- ☒ If our household were a prayer, what prayer would we like to recite together every night?

A seven-day practice for couples

1

Day 1: Salam

Give the full greeting every time you meet. Reply with a better one, as the angels answered Adam's greeting.

2

Day 2: Gratitude

Name three blessings in your household before you sleep.

3

Day 3: Praise

Praise one trait of your spouse with which you are pleased (Sahih Muslim, Book of Suckling, Kitab ar-Rada').

4

Day 4: Cover faults

Do not mention your spouse's weaknesses to anyone today.

5

Day 5: Repent together

Recite the prayer of 7:23 together after the prayer.

6

Day 6: Children

Give each child time alone with mother or father, even if only ten minutes.

7

Day 7: Reflect

Choose one reflection question and discuss it calmly.

A. Where the story of Adam and Eve is found in the Qur'an

Main passages

- **Surah al-Baqarah 2:30–39** — the announcement of the vicegerent, the names, the angels' prostration, living in Paradise, the slip, repentance, descending to earth.
- **Surah al-A'raf 7:11–27** — Iblis refuses to prostrate, the whisper to both of them, the prayer "Rabbana zalamna anfusana", the counsel to the children of Adam.
- **Surah Taha 20:115–123** — Adam forgets, Iblis is an enemy to Adam and his wife, Adam is admonished, chosen and forgiven.
- **Surah al-Ma'idah 5:27–32** — the story of the two sons of Adam.

Other passages

- **Surah an-Nisa' 4:1** and **al-A'raf 7:189** — created from a single soul, and its mate from it.
- **Surah al-Hijr 15:26–43, al-Isra' 17:61–65, al-Kahf 18:50, Sad 38:71–85** — creation from clay and the refusal of Iblis.
- **Surah Ali 'Imran 3:59** — Adam was created from dust.
- **Surah al-Isra' 17:70** — Allah honoured the children of Adam.

B. What is sahih, and what is not known

Mentioned in the Qur'an or sahih hadith

- ✓ Adam was created from clay and the spirit was breathed into him, then the angels prostrated to him.
- ✓ Eve was created as Adam's mate so that he would find tranquillity in her.
- ✓ Adam was created sixty cubits tall (Sahih al-Bukhari 3326).
- ✓ Both were tempted, both ate, both repented, and Allah accepted their repentance.
- ✓ The name "Hawa" (Eve) is mentioned in sahih hadith (Sahih al-Bukhari 3330).

Not mentioned; comes from weak reports or earlier scriptures

- ✗ The kind of the forbidden tree (wheat, grapes, figs and others).
- ✗ The snake and the peacock helping Iblis into Paradise.
- ✗ The place where Adam and Eve were sent down on earth, and the story of their reunion.
- ✗ The length of their lives; their height in metres.
- ✗ The names Cain and Abel (Qabil and Habil), and the real reason for their dispute.

C. List of the hadith cited

Sahih al-Bukhari: 141 (the prayer before being with one's wife); 2587 (fairness between children); 3281 (Satan moves like the flow of blood); 3326 (the creation of Adam and the greeting of peace); 3330 (the name Eve); 3331 and 5186 (the counsel to treat women well); 3335 (the first son of Adam); 3409 (the debate between Adam and Moses).

Sahih Muslim: Book of Suckling (Kitab ar-Rada') ("A believing man must not hate a believing woman"; the name Eve); Book of the Attributes of the Day of Resurrection, Paradise and Hell (Kitab Sifat al-Qiyamah wa al-Jannah wa an-Nar) (Iblis's throne on the water); Book of Divine Decree (Kitab al-Qadar) (the debate between Adam and Moses).

Sunan: Sunan at-Tirmidhi 3895 ("The best of you is the one who is best to his family", sahih); Sunan at-Tirmidhi 3076 ("Adam forgot, so his offspring forget", sahih); Sunan at-Tirmidhi 1092 (the prayer before being with one's wife, sahih); Sunan Abu Dawud 4693 (Adam was created from a handful of soil from the whole earth, sahih).

One report in Sunan at-Tirmidhi (3077), about Eve naming her son "Abdul Harith", is graded **da'if** (weak), so it is not used in this book.

Closing

The story of Adam and Eve began in Paradise and continued on earth. Between the two lies one mistake, one prayer and one forgiveness. The story of our own households is the same: we will make mistakes, but the door of repentance is never closed, and we can walk through it together.

Remember three things. Your spouse was created so that you may find **tranquillity** in him or her. The real enemy of a household is **Satan**, not the husband or the wife. And when you make a mistake, say “we”, not “you”.

May Allah make our households places of tranquillity, and gather us again with our spouses and offspring in His Paradise.

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ



“They said: “Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost.”

Surah al-A'raf 7:23