

# Texts for Christian-Muslim Reading Knowledge

*Centre for Muslim-Christian Studies*

## The Heifer 31-33<sup>a</sup>

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

And He taught Adam the names, all of them, then He presented them to the angels and said, "Inform Me of the names of these, if you are truthful".

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

They said, "Glory be to You; we have no knowledge save what You have taught us; indeed are You the Knowing, the Wise"

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

He said, "O Adam! Inform them of their names", so when he had informed them of their names He said, "Did I not say to you that I now the secrets of the heavens and the earth, and know what you manifest and what you conceal?"

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<sup>a</sup> Quran 2; Translation by Muhammad Al-Hussaini

## From the Commentary of al-Ṭabarī on *The Heifer* 31<sup>a</sup>

## تفسير الطبري: البقرة ٣١

### وعلم آدم

### And He Taught Adam

The saying in respect of the interpretation of the saying of the Exalted One, '*And He taught Adam*', of Ibn ʿAbbās who said, "The Lord of might sent the angel of death, and he took from the ʿadīm ['surface layer'] of the earth from the sweet of it and the briny of it, and created from it Adam. And for this reason he was called Adam because he was created from the ʿadīm of the earth". Of ʿAlī who said, "Truly, Adam was created from the ʿadīm of the earth, wherein was the good and the righteous and the bad, and all of that you are seeing in his offspring the righteous and the bad". Of Saʿīd bin Jubayr, who said, "Adam was created from the ʿadīm of the earth and was named Adam". And of Saʿīd bin Jubayr who said, "Adam was only so named because he was created from the ʿadīm of the earth". Of Ibn Masʿūd, and of people from the Companions of the Prophet, may God bless him and grant him

peace, "Indeed, the angel of death when he was sent to take from the earth the dust of Adam, he took from the face of the earth and mixed, and he did not take from one place, but took from the dust red, white and black; and for that reason the Sons of Adam came out different; and for that reason he was named Adam, because he took from the ʿadīm of the earth". And it is narrated of the Messenger of God, may God bless him and grant him peace, news which verifies what have said those wherefrom we have narrated their saying in respect of the meaning of 'Adam'. Of Abū Mūsā al-Ashʿarī said, "Said the Messenger of God, may God bless him and grant him peace, 'Indeed, God created Adam from a fistful which he seized from all of the earth, so the Sons of Adam came according to the earth; came from them the red, the black, the white and that which is between them; and the smooth and the rough, and the corrupt and the good'..."

### The Names, All of Them

The saying in respect of the interpretation of the saying of the Exalted One: '*The Names, all of them*' said Abū

القول في تأويل قوله تعالى: ﴿وَعَلَّمَ آدَمَ﴾ عن ابن عباس قال: بعث رب العزة ملك الموت، فأخذ من أديم الأرض من عذبتها ومالحها، فخلق منه آدم. ومن ثم سمي آدم لأنه خلق من أديم الأرض. عن علي قال: إن آدم خلق من أديم الأرض فيه الطيب والصالح والردىء، فكل ذلك أنت راء في ولده الصالح والردىء. عن سعيد بن جبير، قال: خلق آدم من أديم الأرض فسمي آدم؛ وعن سعيد بن جبير قال: إنما سمي آدم لأنه خلق من أديم الأرض. عن ابن مسعود، وعن ناس من أصحاب النبي صلى الله عليه وسلم: إن ملك الموت لما بعث ليأخذ من الأرض تربة

آدم، أخذ من وجه الأرض وخلط فلم يأخذ من مكان واحد، وأخذ من تربة حمراء وبيضاء وسوداء؛ فلذلك خرج بنو آدم مختلفين ولذلك سمي آدم، لأنه أخذ من أديم الأرض.

وقد روي عن رسول الله صلى الله عليه وسلم خير يحقق ما قال من حكينا قوله في معنى آدم، وذلك ما: عن أبي موسى الأشعري، قال: قال رسول الله صلى الله عليه وسلم «إن الله خلق آدم من قبضة قبضها من جميع الأرض، فجاء بنو آدم على قدر الأرض جاء منهم الأحمر والأسود والأبيض وبين ذلك والسهل والحزن والخبث والطيب»...

### الأسماء كلها

القول في تأويل قوله تعالى: ﴿الْأَسْمَاءَ كُلِّهَا﴾ قال أبو

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ﴾

And He taught Adam the names, all of them, then He presented them to the angels, and said, "Inform Me of the names of these, if you are truthful".

<sup>a</sup> Quran 2; Translated by Muhammad Al-Hussaini

Ja'far, "The People of Interpretation differ in respect of the names which He taught Adam then presented them to the angels. And said Ibn 'Abbās as such, "God taught Adam the names, all of them, and they are these names with which people are familiar: Human, beast, earth, soil, sea, mountain, donkey, and suchlike from their kinds and otherwise". Of Mujāhid in respect of the saying of God, *'And He taught Adam the names, all of them'* he said, "He taught him the name of every thing". Of Mujāhid, who said, "He taught him the name of the crow and the dove, and the name of every thing". Of Sa'īd bin Jubayr, who said, "He taught him the name of every thing, even the camel, the cow and the sheep". Of Ibn 'Abbās who said, "He taught him the name of the *qaṣ'a* [‘bowl, tureen vine’] and the *faswa* [‘A single noiseless emission of wind from the anus’ by man or beetle Lane’s *Lexicon* London 1863] and the *fusayya* [diminutive form of *faswa*]. Of Ibn 'Abbās: *'And He taught Adam the names, all of them'*, He said, "Even the *faswa* and the *fusayya*". Of Ibn 'Abbās in respect of the saying of God, *'And He taught Adam the names, all of them'*, "He taught him the name of every thing even the *hana* [‘thing, imperfection’] and the *hunayya* [diminutive of *hana*] and the *faswa* and the *darṭa* [‘A single emission of wind from the anus making a sound’ Lane’s *Lexicon* London 1863]". Said Ibn 'Abbās, "He taught him the *qaṣ'a* apart from the *quṣayya* [diminutive of *qaṣ'a*] and the *faswa* apart from the *fusayya*. Of Qatāda of His saying, *'And He taught Adam the names, all of them'* until it reaches *'Indeed You are the Knowing, the Wise'* He said, "O Adam, inform them of the names of these!" and he informed [them] every category of creation by its name and harboured it to its genus. Of Qatāda in respect of His saying *'And He taught Adam the names, all of them'* He taught him the name of very thing: This is a mountain, and this is a sea, and this is such and this is such, to every thing, then He presented those things to the angels and said, *'Inform Me of the names of these, if you are truthful'*. Of al-Ḥasan and Qatāda who both said, "He taught him the name of every thing: These are horses, and these are mules, and camel and jinn, and wild animals, and he began to name every thing by its name". Of al-Rabi', who said, "The name of every thing". And said others, "He taught Adam the names, all of them, the names of the angels". The recollection of those who say that: Of Rabi', of His saying *'And He taught Adam the names, all of them'* he said, "The names of the angels". Say others, "He but taught him the names of all of his generations". The recollection of those who say that: Said Ibn Zayd in respect of His saying, *'And He taught Adam the names, all of them'* who said, "The names of his generations, all of them". And the foremost of these sayings in rightness and most in similitude to that which the evident meaning of the recitation shows to be correct, is the saying of

جعفر: اختلف أهل التأويل في الأسماء التي علمها آدم ثم عرضها على الملائكة. فقال ابن عباس ما: علم الله آدم الأسماء كلها، وهي هذه الأسماء التي يتعارف بها الناس: إنسان ودابة، وأرض، وسهل، وبحر، وجبل، وحمار، وأشبه ذلك من الأمم وغيرها. عن مجاهد في قول الله: ﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا﴾ قال: علمه اسم كل شيء. عن مجاهد، قال: علمه اسم الغراب والحمامة، واسم كل شيء. عن سعيد بن جبير، قال: علمه اسم كل شيء، حتى البعير والبقرة والشاة. عن ابن عباس، قال: علمه اسم القصعة والفسوة والفسية. عن ابن عباس: ﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا﴾ قال: حتى الفسوة والفسية. عن ابن عباس في قول الله: ﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا﴾ قال: علمه اسم كل شيء حتى الهنة والهنية والفسوة والضرطة. قال ابن عباس: علمه القصعة من القصيعة، والفسوة من الفسية. عن قتادة قوله: ﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا﴾ حتى بلغ: ﴿إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ﴾ قال: يا آدم أنبئهم بأسمائهم! فأنبأ كل صنف من الخلق باسمه وألجأه إلى جنسه. عن قتادة في قوله: ﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا﴾: علمه اسم كل شيء: هذا جبل، وهذا بحر، وهذا كذا وهذا كذا، لكل شيء، ثم عرض تلك الأشياء على الملائكة فقال: ﴿أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ﴾. عن الحسن وقاتادة قالا: علمه اسم كل شيء: هذه الخيل، وهذه البغال، والإبل، والجن، والوحش، وجعل يسمي كل شيء باسمه. عن الربيع، قال: اسم كل شيء. وقال آخرون: علم آدم الأسماء كلها أسماء الملائكة. ذكر من قال ذلك: عن الربيع قوله: ﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا﴾ قال: أسماء الملائكة. وقال آخرون: إنما علمه أسماء ذريته كلها. ذكر من قال ذلك: قال ابن زيد في قوله: ﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا﴾ قال: أسماء ذريته أجمعين. وأولى هذه الأقوال بالصواب وأشبهها بما دل على صحته ظاهر التلاوة قول من قال في



whosoever says in respect of His saying, *'And He taught Adam the names, all of them'*, it is but the names of his generations and the names of the angels, excepting the names of the kinds of creation. And that is to say God, majestic is His praise, has said, *'Then He presented them to the angels'* which means by that the most notable of the named things by their names which He had taught Adam; and the Arabs scarcely refer to a thing by *hā'* and *mīm* except concerning the names of the Sons of Adam and the angels...And sometimes it is so used, so thus it is with *hā'* and *mīm* as has said Majestic is His Praise, *'And God has created every beast from water, among them are such as walk upon its belly, and among them such as walk upon two legs, and among them such as walk upon four'*, and they are referred to by *hā'* and *mīm*, and they are varied categories among them the *'adāmi* ['men, Adamites'] and others...

### **Then He Presented them to the Angels**

The saying in respect of the interpretation of the saying of the Exalted One: *'Then He presented them to the angels'* we have aforementioned the interpretation which is most correct in the verse according to our reading and inscription of our *muṣḥaf* ['codex of the Quran'], and that His saying *'Then He presented them'* is indication of the Sons of Adam and the angels as the most correct, over indication of all the categories of creation...And the exegetes differ in respect of the interpretation of His saying *'Then He presented them to the angels'* in the manner of their difference in respect of His saying *'And He taught Adam the names, all of them'* and I shall recollect the saying of whosoever ends with us in a saying upon it. *'Then He presented them to the angels'*; of Ibn °Abbās, "Then He presented these names, meaning the names of all the things which He had taught Adam from the degrees of all of creation". Of Ibn Mas°ūd and of people from among the Companions of the Prophet, may God bless him and grant him peace, *'Then He presented them'*; then he presented creation to the angels". Said Ibn Zayd, "The names of his generations, all of them, which He had taken from his *zāhr* ['back, loins']". He said, "Then He presented them to the angels". Of Qatāda *'Then He presented them'* he said, "He taught him the name of every thing, then He presented those names to the angels".

قوله: ﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا﴾ إنها أسماء ذريته وأسماء الملائكة، دون أسماء سائر أجناس الخلق. وذلك أن الله جل ثناؤه قال: ﴿ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ﴾ يعني بذلك أعيان المسمين بالأسماء التي علمها آدم، ولا تكاد العرب تكني بالهاء والميم إلا عن أسماء بني آدم والملائكة... وربما كنت عنها إذ كان كذلك بالهاء والميم، كما قال جل ثناؤه: ﴿وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ﴾ فكنى عنها بالهاء والميم، وهي أصناف مختلفة فيها الآدمي وغيره...

### **ثم عرضهم على الملائكة**

القول في تأويل قوله تعالى: ﴿ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ﴾ قد تقدم ذكرنا التأويل الذي هو أولى بالآية على قراءتنا ورسم مصحفنا، وأن قوله: ﴿ثُمَّ عَرَضَهُمْ﴾ بالدلالة على بني آدم والملائكة أولى منه بالدلالة على أجناس الخلق كلها... وقد اختلف المفسرون في تأويل قوله: ﴿ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ﴾ نحو اختلافهم في قوله: ﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا﴾ وسأذكر قول من انتهى إلينا عنه فيه قول. عن ابن عباس: ﴿ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ﴾ ثم عرض هذه الأسماء؛ يعني أسماء جميع الأشياء التي علمها آدم من أصناف جميع الخلق. عن ابن مسعود، وعن ناس من أصحاب النبي صلى الله عليه وسلم: ﴿ثُمَّ عَرَضَهُمْ﴾ ثم عرض الخلق على الملائكة. قال ابن زيد: أسماء ذريته كلها أخذهم من ظهره. قال، ثم عرضهم على الملائكة. عن قتادة: ﴿ثُمَّ عَرَضَهُمْ﴾ قال: علمه اسم كل شيء ثم عرض تلك الأسماء على الملائكة...

### And Said, "Inform Me of the Names of These"

The saying in respect of the interpretation of the saying of the Exalted One: 'And said, "Inform Me of the names of these"' said Abū Ja'far, "And the interpretation of His saying 'anbi'ūnī [give Me news, inform Me]' is akbirūnī ['give me news, relate to me']". Likewise: Of Ibn 'Abbās, "'anbi'ūnī [give Me news, inform Me]' He is saying akbirūnī ['give me news, relate to me'] by the names of these'...

### "If You are Truthful"

The saying in respect of the interpretation of the saying of the Exalted One: "If you are truthful" of Ibn 'Abbās, "If you are truthful' if you know why I am making in the earth a khalīfa ['viceregent, successor']". Of Ibn Mas'ūd, and of people from among the Companions of the Prophet, may God bless him and grant him peace, "'If you are truthful' that the Sons of Adam will commit corruption in the earth and shed blood". Of al-Ḥasan and Qatāda who both said, "'Inform Me of the names of these, if you are truthful' about My not creating a creature except that you are more knowing than it, and inform Me of the names of these, if you are truthful". And the more correct of these sayings by way of interpretation of the verse is the interpretation of Ibn 'Abbās and whosoever speaks with his saying. And the meaning of that so He said, "Inform Me by the names of what I have presented to you, O you angels who are sayers of 'Will You make in it one who will commit corruption in it and shed blood?' other than from us, or from among us? While we celebrate Your praise and sanctify You', if you are truthful in your saying that I am making in the earth My khalīfa from other than you, whose generations will disobey Me, and will commit corruption therein, and will shed blood, and whereas if I made you therein you would obey Me and follow My command by extolling Me and sanctification. So if you do not know the names of these which I have presented to you from My creation, while they are created, existent, which you see and look upon them, and one other than yourselves knows them by my having taught him, so should you not know about non-existing created matters, which are not present as yet, and about matters veiled from your eyes which are existing. So do not ask me about that of which you have not knowledge, for indeed I am most knowing of that which is proper for you and proper for My creation." And this action of God, majestic is His praise to His angels who said to Him, "Will You make in it one who will commit corruption in it and shed blood?" from the aspect of reprimand of Majestic is His Remembrance to them, is correspondent to the saying of the Majestic is His Majesty to His prophet Noah, may God bless him, when he said,

### فقال أنبئوني بأسماء هؤلاء

القول في تأويل قوله تعالى: ﴿فقال أنبئوني بأسماء هؤلاء﴾ قال أبو جعفر: وتأويل قوله: ﴿أنبئوني﴾ أخبروني، كما: عن ابن عباس: ﴿أنبئوني﴾ يقول: أخبروني بأسماء هؤلاء...

### إن كنتم صادقين

القول في تأويل قوله تعالى: ﴿إن كنتم صادقين﴾ عن ابن عباس: ﴿إن كنتم صادقين﴾ إن كنتم تعلمون لم أجعل في الأرض خليفة. عن ابن مسعود، وعن ناس من أصحاب النبي صلى الله عليه وسلم: ﴿إن كنتم صادقين﴾ أن بني آدم يفسدون في الأرض ويسفكون الدماء. عن الحسن وقتادة قالوا: ﴿أنبئوني بأسماء هؤلاء إن كنتم صادقين﴾ أي لم أخلق خلقا إلا كنتم أعلم منه، فأخبروني بأسماء هؤلاء إن كنتم صادقين. قال أبو جعفر: وأولى هذه الأقوال بتأويل الآية تأويل ابن عباس ومن قال بقوله. ومعنى ذلك فقال: أنبئوني بأسماء من عرضته عليكم أيها الملائكة القائلون: ﴿أجعل فيها من يفسد فيها ويسفك الدماء﴾ من غيرنا، أم منا؟ فنحن نسبح بحمدك ونقدس لك؛ إن كنتم صادقين في قيلكم أي إن جعلت خليفتي في الأرض من غيركم عصاني ذريته، وأفسدوا فيها، وسفكوا الدماء، وإن جعلتكم فيها أطلعتموني، واتبعتم أمري بالتعظيم لي والتقديس. فإنكم إن كنتم لا تعلمون أسماء هؤلاء الذين عرضتهم عليكم من خلقي وهم مخلوقون موجودون تروهم وتعابنونهم، وعلمه غيركم بتعليمي إياه، فأنتم بما هو غير موجود من الأمور الكائنة التي لم توجد بعد، وبما هو مستتر من الأمور التي هي موجودة عن أعينكم أخرى أن تكونوا غير عالمين، فلا تسألوني ما ليس لكم به علم، فإني أعلم بما يصلحكم ويصلح خلقي. وهذا الفعل من الله جل ثناؤه بملائكته الذين قالوا له: ﴿أجعل فيها من يفسد فيها﴾ من جهة عتابه جل ذكره إياهم، نظير قوله جل جلاله لنبيه نوح صلوات الله عليه، إذ قال:

*“Lord, indeed my son is from my family, and indeed Your promise is the truth and You are the Most Just of judges”*. Do not ask of Me that of which you have not knowledge; indeed, I admonish you lest you become of the ignorant. And in such manner the angels asked their Lord that they be His *khulafā'* in the earth, and would praise Him and sanctify Him therein, since the generations of the one whom He had informed them that He was making him a *khalifa* in the earth would commit corruption therein and shed blood. So said to them Majestic is His Remembrance, *“Indeed, I know that which you know not”*, which means by that I know that among you is the opener of disobedience and its seal, and he is Iblis, thereby the Exalted is His Remembrance refuting their saying...

﴿رب إن ابني من أهلي وإن وعدك الحق وأنت أحكم الحاكمين﴾ لا تسألن ما ليس لك به علم إني أعظك أن تكون من الجاهلين. فكذلك الملائكة سألت ربها أن تكون خلفاءه في الأرض يسبحوه ويقدموه فيها، إذ كان ذرية من أخرجهم أنه جاعله في الأرض خليفة، يفسدون فيها، ويسفكون الدماء، فقال لهم جل ذكره: ﴿إني أعلم ما لا تعلمون﴾ يعني بذلك إني أعلم أن بعضكم فاتح المعاصي وخاتمها وهو إبليس منكرًا بذلك تعالى ذكره قولهم...

## Genesis 2:15-25<sup>a</sup>

15 וַיִּקַּח יְהוָה אֱלֹהִים אֶת-הָאָדָם וַיִּנְחֵהוּ בְּגַן-עֵדֶן לְעַבְדָּהּ  
וּלְשָׁמְרָהּ:

15 The LORD God took the man and put him in the garden of Eden to till it and keep it.

16 וַיִּצַו יְהוָה אֱלֹהִים עַל-הָאָדָם לֵאמֹר מִכָּל עֵץ-הַגָּן אָכַל  
תֹּאכַל:

16 And the LORD God commanded the man, "You may freely eat of every tree of the garden;

17 וּמִעֵץ הַדְּעִת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בַיּוֹם אֲכַלְךָ  
מִמֶּנּוּ מוֹת תָּמוּת:

17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."

18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הֵיטֵב הָאָדָם לִבְדּוֹ  
אֶעֱשֶׂה-לוֹ עֹזֵר כְּנֶגְדּוֹ:

18 Then the LORD God said, "It is not good that the man should be alone; I will make him a helper as his partner."

19 וַיִּצַר יְהוָה אֱלֹהִים מִן-הָאָדָמָה כָּל-חַיַּת הַשָּׂדֶה וְאֵת  
כָּל-עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל-הָאָדָם לִרְאוֹת מַה-יִקְרָא-לוֹ  
וְכֹל אֲשֶׁר יִקְרָא-לוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ:

19 So out of the ground the LORD God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name.

20 וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל-הַבְּהֵמָה וְלְעוֹף הַשָּׁמַיִם וּלְכָל  
חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא-מָצָא עֹזֵר כְּנֶגְדּוֹ:

20 The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner.

21 וַיִּפֹּל יְהוָה אֱלֹהִים תְּרֵדָמָה עַל-הָאָדָם וַיִּישַׁן וַיִּקַּח אֶחָת  
מִצְלַעְתָּיו וַיִּסְגֵּר בָּשָׂר תַּחְתָּנָה:

21 So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh.

22 וַיִּבֶן יְהוָה אֱלֹהִים אֶת-הַצֶּלַע אֲשֶׁר-לָקַח מִן-הָאָדָם  
לְאִשָּׁה וַיָּבֵאהָ אֶל-הָאָדָם:

22 And the rib that the LORD God had taken from the man he made into a woman and brought her to the man.

23 וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עֲצָם מִעֲצָמַי וּבָשָׂר מִבְּשָׂרִי  
לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְחָהּ-זֹאת:

23 Then the man said, "This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken."

24 עַל-כֵּן יִעֲזֹב-אִישׁ אֶת-אָבִיו וְאֶת-אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ  
לְבָשָׂר אֶחָד:

<sup>a</sup> New Revised Standard Version



**24** Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

**25** וַיְהִי־וַיִּהְיוּ שְׁנֵיהֶם עֶרְוֹתַיִם הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׁשׁוּ:

**25** And the man and his wife were both naked, and were not ashamed.