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Adam and the Early Mesopotamian Creation Mythology

The hypothesis of a creation of an initial single human from scratch, is the central thematic and philosophical element of monotheism, whether it was originated in Mesopotamia or elsewhere. It embodies the fundamental tenets of the monotheistic concepts of creation and supreme creator. It explains the nature of the first created human and the destiny of humanity. It determines the roots of punishment and rewards in relation to the one god. Whether the first human was created from scratch by a supreme intelligence, or evolved naturally, characterizes the validity of human awareness, and the essence and order of intelligence itself. Singling out ancient Mesopotamia for this study is crucial, since today the term monotheism became synonym to the so-called Abrahamic monotheism of the three major world religions, Judaism, Christianity, and Islam, which are believed to be originated from that area. Although the Hebrew Old Testament does not seem to be the sole monotheist source consulted for the topic of human creation in Islam and Christianity, it should nonetheless be the key one to examine, because it was the earliest one.

Modern readings in the literary work of ancient Mesopotamia, comprising modern Iraq and most of Syria today, indicate that the story of the first Monotheist human, Adam, shares key details with several stories of the ancient literature. The nature of the first human was neither clear nor consistent in both. However, the struggle between good and evil, and the contrast of death and eternal life, were the main hallmarks of all these stories. When taking into account that these ancient folk tales were circulated for thousands of years, matching the exact, identical name of the first human, Adam, becomes less important, and not the only definitive factor to trace back his story. Particularly since all the names used for the major characters in these time periods, gods, humans, or mixed beings, were methodological, descriptive names or nick names, rather than actual names. According to the inscriptions, most of these characters were referred to by different names in various historical time periods and/or geographical localities.

In this study, several ancient stories will be examined to understand the nature of the first human and the mythological settings surrounding his creation, and to extract any possible linkages to the prevailing, modern story of Adam. Most emphasis will be on similarities and common elements between these stories as evident through various readings of inscriptions and manuscripts. Translations that are primarily based on *actual* historical dictionaries, like the old etymological Arabic references, are crucial to arrive to the correct readings. In all these stories, one should concentrate on their three main narrative elements: the nature of the initial first human, his immortality status, and the events shaping the outcomes. One should also keep in mind the fact that while many pre-historic ancient stories had survived, none had ever being retold intact. Different versions of identical ancient stories were likely introduced over the centuries and millenniums, after being influenced by the unique factors of specific geographical locations and historical periods.

There are three key elements in the monotheist story of Adam. First, he was initially a divine creature created from scratch by god, in terms of blood, look and immortality status. Second, his immortality status was threatened by unintentional and uncontrolled circumstances. Third, these circumstances involved an open conflict between good and evil forces. As for the first element, the Hebrew Genesis was solidly clear that Adam was not only created with the blood of a god but he also had the look and feel of a god. Current translations of line 1:26 in Genesis claim it said “*Let us make man in our image, after our likeness*”.* However, while the first relevant Hebrew word in the line, *bi-salamnū*, correctly meant “in our image”, the second word, *ka-damwutnū*, could not have meant “as our likeness”. Surely, the word *dumyatu* can mean “image” in old Arabic and Hebrew, and one can hypothesize it could also mean “likeness”, but using two words with identical meanings after each other would be an unneeded repetition. This word was clearly related to the root Arabic words *damū* and *damā*, meaning blood. Therefore, *ka-damwutnū* can either mean “as our blood” or “as a piece of our blood”. Similarly, the phrase *bi-damwūt ilhim ‘sah ‘atū* in line 5:1 meant “with a blood of god he made him” or “with a piece of god’s blood he made him”, not “in the likeness of God he made him”.† Furthermore, to emphasize his divine status, the Hebrew Genesis quoted God addressing Adam in line 3:22 saying “Adam had become as one of us”, just before he was offered to eat from the “Tree of life” to acquire the long life of a typical god, living for a millennium.‡ Below is an original reading by the author from the Hebrew Genesis, lines 1:26, 3:22, and 5:1, respectively:§

And God said: ‘let us make human(s) in our image, as a piece of our blood, and let them benefit by the fish of the sea, and by the fowl of the air, and by the cattle, and by all the earth, and by every creeping thing that is creeping upon the earth.’ And God created the human(s) in his own characteristic, in the characteristic of god he created him, male and female he created them.

And God Almighty said: ‘Here, Adam had become as one of us, calling for good and evil, and he even may put forth his hand,’ and he (Adam) took part of the tree of life, and ate, and lived for long.

This is the book of the generations of Adam. In the day God created Adam, with a piece of God’s blood he made him. Male and female he created them, and blessed them, and called their name Adam, in the day of their creation.

The Quran, on the other hand, did not offer any details or comment regarding Adam’s age, blood type, look, or immortality status. According to the Quran, the first human was formed from clay or mud, but he was also created from ‘*alaq*, an old Arabic word meaning blood.** The Quran further said that this human was formed from clay and blood, first, but he was given an image afterwards.†† By saying “he was given an image” but avoiding any further details about that image, or the blood type, the Quran was simply being consistent with a central teaching in Islam: the look and nature of god is unknown to us, and one should not even speculate about it. However, and despite his classification as the first prophet by Muslim scholars, there is no single reference in the Quran explicitly referring to Adam as a prophet; he was only referred to as being a chosen one, along with Noah and a couple more prophets and their immediate sons, and that was interpreted as being a prophet.‡‡ On the contrary, the Quran gave Adam a godly status by saying he was created from mud but was then filled

*Genesis (1:26) וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ

†Genesis (5:1) בְּדִמְיוֹת אֱלֹהִים עָשָׂה אֹתוֹ

‡Genesis (3:22) לְדַעַת טוֹב וְרָע וַעֲתָה פֶּן-יִשְׁלַח יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ

§For additional translations and transliterations details, see Part 1.5 and Part 2.5 of this book.

**Quran (96:2) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

††Quran (7:11) وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ

‡‡Quran (3:33) إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

with the spirit or soul of a god. The Quran even emphasized this status by stating god had asked all divine characters of heaven to prostrate to him, a worship act reserved for gods, not the prophets. By substituting god's blood with god's spirit, the Quran reaffirmed Adam as a creature of godly characteristics, consistent with how the Hebrew Genesis described him, rather than a common human.* According to the Quran, only Jesus was created in an arguably-similar process as Adam, with a divine spirit blow and without two parents.† Aside from the Quran, most early Muslim scholars believed Adam was a giant living for a millennium. In other words, he was not a normal human.

The immortality status of Adam and the event surrounding his desire to attain it, marked the additional two central elements of his monotheist story. The premise of the first element was that his disobedience of god, even if unintended or caused by misinformation, was the reason behind human mortality. In both the Hebrew Genesis and the Quran, Adam risked his eternal life because he defied the god after becoming a victim of deception, but he was forgiven afterwards. However, following his forgiveness in Genesis, Adam was given a very long life, rather than the eternal life he was seeking when he ate from the forbidden tree. God invited him to eat from the “*Tree of Life*”, to live a long life, not eternal life. The Hebrew word *לְעֹלָם* in line 3:22 means “*for a very long*” not “*forever*” as most current translations claim. In the Quran, the topic of Adam's age was left open, allowing Muslim scholars to speculate that he had lived the age claimed by Genesis without offering any details.

The Hebrew Genesis further detailed how the later human generations lost their ability to attain a very long life and why their age was limited to 120 years. It explained that because many *sons of gods* mated with many pretty human daughters and had mixed children, the god became angry seeing his soul being attached to too many partial humans.‡ Genesis's explanation, of course, openly contradicted the concept of one god, which monotheism routinely pride itself for pioneering, since the sons of gods were gods as the following reading by the author of lines 6:1-3 clearly suggests:§

And because the society of the humans became huge, on the crust of the earth, and daughters were born to them, the sons of God sheltered the daughters of the humans because they were beautiful, and they took as women (spouses) for them, whomever they wanted. And the Almighty said: 'My soul shall not abide for long in a human, in a mischievous; he is flesh,' and his days were (since) hundred and twenty years.

The events surrounding Adam's loss of immortality marked the second key element of the story of Adam, where he is depicted as a victim of an evil character plotting to hurt him and/or end humanity. The conflict between good and evil is the main theme here. Both Genesis and the Quran explained how that evil character deceived Adam and his wife to disobey god's order to bring punishment upon him. While Genesis represented this character by a (satanic?) serpent, the Quran identified it as *Iblīs* (i.e. Satan) and explained he is a *gin* (i.e. ghost) who was once among god's divine characters but was later expelled from heaven because he defied god, by refusing to prostrate to Adam. According to the Quran, Satan was the father of all *gins* and Adam was the father of all humans**. Muslims believe Satan (i.e. *al-Shayṭān*) was formed from fire, unlike Adam who was

*إذ قال ربك للملائكة إني خالق بشرا من طين. فإذا سويته ونفخت فيه من روحي فقعوا له ساجدين (Quran (38:71-72))

†إن مثل عيسى عند الله كمثل آدم خلقه من تراب ثم قال له كن فيكون (Quran (3:59))

‡Genesis (6:1) וַיֹּאמֶר (6:3) וַיֵּרְאוּ בְנֵי-הָאֱלֹהִים אֶת-בְּנוֹת הָאָדָם כִּי טַבֹּת הֵנָּה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ (6:2) וַיְהִי כִּי-הָחַל הָאָדָם לָרֵב עַל-פְּנֵי הָאָדָמָה וּבְנוֹת יְלָדוּ לָהֶם (6:1) וַיְהִי לֹא-יָדוּן רוּחֵי בְּאָדָם לְעֹלָם בְּשָׁגֹם, הוּא בָשָׂר וְהוּי יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה

§For additional translations and transliterations details, see Part 1.5 and Part 2.5 of this book

**Quran (18:50) وإذ قلنا للملائكة اسجدوا لآدم فسجدوا إلا إبليس كان من الجن ففسق عن أمر ربه أفتتخذونه وذريته أولياء من دوني وهم لكم عدو بئس للظالمين بدلا

formed from clay. It is important to observe here that in the monotheist story of Adam, the conflict was initially between Satan, as the force of evil, and the God, as the force of good, not between Satan and Adam. Adam was a victim, first. Only after the god said “*Adam had become as one of us*” that Adam started to take the role of a messenger/force of good, like the god, as we saw earlier when reading line 3:22 of Genesis.

Undoubtedly, the story of Adam must have been substantially based, at least partially, on several previously circulating folk stories involving its main characters and key events, from the greater Mesopotamia region, which includes most of the Fertile Crescent today. Observing the main elements of the story, and examining the key functionalities and name meanings of its main characters should easily reveal their actual attested identities. A name of a character can change significantly over the millenniums since it is only a nickname, but its characteristics and roles only evolve slightly into different ones to fit the religious and geopolitical desires in various historical time periods. A good example is Satan, which the Quran called *Iblīs* or *al-Shayṭān*. He is without the slightest doubt *godEnlil* of Mesopotamia, himself, who was also known as *godAmurri* and *godEllil*. A strait forward analysis of all his nicknames, and his key roles, revealed he was the lord of *gins* (ghosts) in ancient Mesopotamia, a creator of storms and chaos, an angry stubborn god who threatens and blusters, an instigator of jealousy, hate, and skepticism, and a desperate, crazy, fool devil.* These are the characteristics of Satan after he was expelled from heaven, according to the narrative of the Quran. In fact, the story of the flood in the standard Babylonian edition of the Epic of Gilgamesh clearly revealed his roles as such, as the following reading by the author of lines 157-206 from Tablet 11 show below. Notice the evil role played by *GodEnlil* in his attempt to annihilate humanity by the flood, through an eyewitness account told by *Uta-Napištim* (Noah) to Gilgamesh, describing what he saw and heard immediately after leaving the raft (ship) at the top of *Mt. Nimuš* (also *Mt. Nišir*).

I lifted up an offering (sheep) to the four cardinal directions [to the four seas] and sacrificed (it). I held incense (session) in the top of [around] the mountain peak. I fumed (smoked) seven and (then) seven (more) flasks. In their underneath (in the flasks or in the fire beneath them), I threw, in portions (gradually), reed, cedar wood, and myrtle leaves scent. The gods smelled the savour. The gods smelled the sweet {soothing} savour. The gods gathered, like scorpions (hypocrites) [flies], over [around] the giver of the gratitude (the sacrifice). The lady of god (Aruru), immediately, at her arrival, she belittled their majesties the hypocrites of god Anim; she made them like her laughingstock: ‘The gods, herein, let them have (wear) the lapis lazuli stones of my interior [bottom] (i.e. my feces), (so) I should not forget them. These days, herein, I shall mourn forever, (so) I should not forget them. The gods should come to the incense (session), (but) The god Enlil should not come to the incense (session). That is (because) he had not restrained himself (he acted carelessly), he established the Deluge, and he fated (destined) my people to the pileup ruin [to the ruin]’. The god Enlil, immediately, at his arrival, he saw the raft; Enlil toughened (became angry). He was filled with rage of (at) the gods, the Igigi gods (the underground jins or ghosts): ‘Over here (bring over here), the escaped living being [Over here (bring out here), the living being]. No man should survive in the pileup ruin [the ruin]’. The god Ninurta let go [held and let go] his mouth (tongue), shouting. He said to god Enlil the warrior (hero): ‘Who other than god Ea can accomplish (such) matter (plan)? For god Ea had acquired all the skills [the experiences]’. God Ea let go [held and let go] his mouth (tongue), shouting. He said to Enlil the warrior (hero): ‘You are the most revered of the gods, a warrior (hero). How, how could you not restrain yourself (how could you act carelessly), (and) instate the Deluge? (on) The one of a sin (on the perpetrator of a sin), impose the equal of [equalize (match)] his sin.

*Saad D. Abulhab. The Epic of Gilgamesh: Selected Readings from its Original Early Arabic Language. New York: Blautopf Publishing, 2016. Page 136-139.

(on) The one of evil-doing [of offence] (on the perpetrator of evil-doing [of offence]), impose the equal of [equalize (match)] his evil-doing [his offence]. Loosen up, so it would not be broken; tighten up, so it would not be loose. Rather than you instate the Deluge, a ferocious creature [a lion] could rise (appear) to eliminate the offenders (the disobedient). Rather than you instate the Deluge, a sly creature [a wolf] could rise (appear) to eliminate the offenders (the disobedient). Rather than you instate the Deluge, a famine could settle (pervade) to slaughter (to sweep) the land. Rather than you instate the Deluge, The god Erra (Errakal) could rise (appear) to slaughter (sweep) the land {the offenders (the disobedient)}. I, myself, did not disclose the internal (hidden) deal [judgement] of their majesties the gods. I made Atra-Hasis (Uta-Napištim) experience (see) a dream, he heard the internal (hidden) deal [judgement] of the gods. And now, the guidance (the decision) is (up) to his guider (his owner) (i.e. Ea)'. (then) The god IDIM (god EA) went up to the heart of the raft. He held my hands, he took me out. He pulled out the female (my wife) (and) made her squat at my side. He turned [touched] our fronts [our foreheads], standing still between us, granting us: 'In the past, Uta-Napištim (was) a human being. From now on, Uta-Napištim and his woman (his wife), let them have a destiny like preceding (bygone) gods. Let it be for them that Uta-Napištim shall dwell far away, in (at) the mouth (source) of the rivers'. (and so) They took (put) me far away at the mouth (source) of the rivers, they made me settle.

Compare Enlil's evil role in the standard Babylonian version quote above, with his good role in the following reading by the author, below, of lines C9-C10 and E1-E11 from a Sumerian version of the flood story, the Eridu Genesis (also known as the Sumerian Creation Myth), which is dated to around a millennium earlier.* It seems that around 700-1000 BCE, *GodEnlil* was on his way to become the future Satan. Notice that in the later version, *GodIdim* was the one boarding the raft and granting *Uta-Napištim* the eternal life, not *GodEnlil* as most translations claim today. The name *GodIdim* in line 11:199 was not a scribe error as most scholars claimed. It was the correct one! In the earlier version, it was *GodEnlil* who granted the eternal life to *Zisudra* (i.e. *Zi Sudra*), an earlier Sumerian nickname for *Uta-Napištim*:

..... The god (*godAnu*), *godEnlil* [The confronter *godEnlil*], *godEnki* (*godEA*), *goddessNinhursaga* the pure, the gods [god of heaven (*godAnu*)], blessed, declared as beneficial (designated) that the keeper of a pure earth shall be the confronter *godEnlil*.

*That of the heaven conferred that he (the human) shall benefit from that of the earth, he shall be the one doing its tedious functions (hard work). The confronter *godEnlil* of the heaven conferred that he (the human) shall benefit from that of the earth, be doing its tedious functions (hard work). The small animal creatures descended the land, rushing descended. Zisudra the king, in front of the confronter *godEnlil* frightened he pleaded, stretched the floor (prostrated) in obedience. The confronter *godEnlil* touched Zisudra,, addressed (loudly): "The age (life) of an aging (bygone) god, blessed (granted) him." A long-lasting life of an aging (bygone) god, they blessed (awarded), descended (brought down). Back to that (since then), Zisudra the king, keeper (preserver) of the small animal creatures (and) the livestock of mankind's breathing life (the farm animals), they left (in his place) confined (isolated). (at) The keeper [triumph] mountain (Mt. al-Amin or Mt. Abu Qbays in Mecca), the black rock mountain (Mt. Daylamiyya or Mt. Abu Qbays in Macca), (at) the land of [where] the house of *godShamash* [the departing (setting) of the sun], they blessed (awarded) him the long age (life) (i.e. they settled him there forever).*

The conflict of good and evil in the flood story of standard Babylonian edition of the Gilgamesh epic was between two Mesopotamian gods, *Enlil* and *Idim*, who was called *Ea* later on, the creator of the first human (i.e. *lu'ullu* or *'amilu*) according to the Babylonian Creation Epic, as shall be seen later. This human creator god versus human destroyer go conflict is identical to the conflict seen in the

*For additional translations and transliterations details, see Part 1.4 and Part 2.4 of this book

monotheist story of Adam, between the creator god and Satan. For the sake of identifying characters, it should not make a difference whether it was about annihilating humans by eliminating Adam or Noah. Looking at the two characters abstractly, Noah was Adam II. The monotheist story of Adam simply replaced the human creator, *godIdim*, with the supreme god of heavens, *godAnu* or *Alu* (also called *godAnum*, *godAnim*, or *Alum*), which the Hebrew Genesis called *Alahim*, adding final Arabic letter *mīm* for emphasis, and the Quran called *Allah*. This is expected since monotheism is about *one* supreme god. The god *Idim* became Adam and was simply downgraded to a super human of godly status in the reluctant Hebrew Genesis. A millennium later, the more assertive Quran only identified him as the father of humans without calling him god or prophet, but it hinted to his super divine status, as someone who other divine characters of heaven were required to prostrate to. Today, Adam is identified by most Muslim scholars as a prophet, and is even given the same long godly age claimed in the Hebrew Genesis. Additionally, it is very important to observe here that the names Adam and *Idim* are linguistically correlated.*

The gods *Enlil* and *Idim* were not the only gods keeping their divine roles under monotheism, in addition to the one supreme god of heavens *Anu* or *Alu*. Two important groups of gods working collectively, but separately, to serve the gods, also did. One of them was the *Anunnaki* group comprising of good soldier gods working under the command of *GodAnu*, both on earth and in heaven. The other one was the *Igigi* group working under the command of *GodEnlil*. This group initially comprised of good gods living in heaven and working with the *Anunnaki* to help *GodAnu*, just as *Enlil* was, but eventually most of them became bad gods following *Enlil's* steps and living underground. This was evident in their role as the soldiers of *GodEnlil* in the Gilgamesh Epic flood story. In an almost identical fashion, Genesis and the Quran spoke about god's Angels (or *al-mala'ikah*), working in close proximity to the god, as a group. They spoke about the underground characters of *Gog* and *Magog* (in the Quran they were called *Yājūj* and *Mājūj*). In the Quran, one of god's angels, *Jibra'il*, was even the one revealing the words of the Quran to prophet Muhammad. The Quran also spoke about good and bad underground *gins* (ghosts) as the generations of *Iblīs* (Satan). It is quite clear from their identical roles and characteristics that the Mesopotamian *Anunnaki* gods simply became the "*Angles of God*" and the *Igigi* gods became the *gins*, or the "*Gog and Magog*", under the new monotheist order. Again this was necessary to introduce the new *one* god concept. Once again, as with Adam, the names *Gog*, *Magog* and *Igigi* are linguistically correlated.†

At present, we do not have a single ancient Mesopotamian story with all the details of the Hebrew Genesis story of Adam, but we do know about several earlier stories including important bits and pieces from that story. Anyway, most stories should have some degree of originality even when they are similar to previous ones, and Adam's Hebrew story should not be an exception. Many scholars attempted to link the Adam story directly to specific earlier Mesopotamian stories. Korpel thinks it was a Canaanite story originally, citing another story with similar characters and events, which was discovered few years ago on several Ugaritic Cuneiform tablets from the late thirteen century BCE.‡ The main god in that story was *El* and was supposedly living on Mt. Ararat, otherwise known as the mountain where Noah settled according to the Hebrew Genesis and possibly the Gilgamesh Epic. At some point, god *El* expelled an Evil god named *Hurun* because he wanted to replace him, and in revenge *Hurun* transformed the *Tree of Life* to a *Tree of Death* and enveloped the whole world in a

*Saad D. Abulhab. The Epic of Gilgamesh: Selected Readings from its Original Early Arabic Language. New York: Blautopf Publishing, 2016. Page 131-134.

†ibid. Page 144-47.

‡Marjo C. A. Korpel and Johannes C. DeMoor. *Adam, Eve, and the Devil: A New Beginning* (Hebrew Bible Monographs), 29, Apr 2014.

poisonous fog. God *El* then dispatched a good god named *Adam*, who was depended on the *Tree of Life* to maintain his immortality, so that he would fight *GodHurun* and restore the tree back. However, *GodHurun* transformed himself into a serpent and bit Adam, making him mortal forever. Eventually, *GodHurun* uprooted the Tree of Death after he was forced by the gods, and the goddess of Sun sent Adam a good woman to start the process of human reproduction.

Unfortunately, I was not able to personally examine the transliterations of the Ugaritic tablets that were used by Korpel, but I am confident her overall translation and story outline are accurate. I also think her speculation of a linkage between that story and the story of Adam is very valid. The main elements of the Ugaritic and Genesis stories are identical. The conflict was between god and Satan, with Adam being a victim, and *Hurun's* goal was to hurt or eliminate Adam. The characters involved were almost identical in names: the *Tree of life*, *hilil* (i.e the serpent), *El* (i.e *Alu*, *Alhim*, or *Allah*), Adam, and *Hurun*, (i.e Satan). The name *Hurun* was clearly another nick name of Satan (i.e *Enlil*), likely pronounced *Hurun* and derived from the Arabic root word *hrn*, which means “the stubborn or the unruly”.^{*} The word *hilil* or *hilāl* is derived from Arabic root word *hll* and which means “male serpent”, among many other meanings.[†] The most significant fact attested by the Ugaritic story is that the main characters, Adam and Satan, were indeed gods, just as concluded in this study. Also, this story clearly corroborated several unique details from the story of Adam in Genesis and the Quran, and indicated that the Quran must have had additional sources, other than Genesis. Still, this Ugaritic story does not seem to be the direct source of the monotheist story of Adam because the events of the two stories are significantly different. Rather, these stories must have *independently* referenced various earlier Mesopotamian based mythological stories, involving the gods *Anu*, *Idim*, and *Enlil*.

Some scholars thought the Myth of Adapa, a Mesopotamian story on a tablet dated from around 1700 BCE, was the earlier version of the biblical story of Adam. Their main argument was that the name Adam could be a later pronunciation of the name *Adapa* (*Adafa*) or *Adaba*. These scholars have a good point: the Sumerian letter sound *f* was often replaced with the Akkadian letter sound *b*, and they are anyway interchangeable in early Arabic. Also the letter sound *b* is interchangeable with the letter sound *m*, in early Arabic so that *Adaba* could have easily been pronounced *Adama* and then Adam. However, it is very clear that the key elements of this story and even its main character, *Adapa*, do not fit at all with those of the monotheist story of Adam. There was no conflict between good and evil or even between gods. There was no deception or even defiance of god's order. In the end, *Adapa* remained a mortal human. If any, in terms of its main character and outcome, the ending and key hero character of this story resemble that of the story of Gilgamesh, who was the king of Eridu's neighboring city of *Shuruppak* (*Shurubba'ak*) after his meeting with *Uta-Napištim* (Noah). Below are two relevant readings by the author from the tablet of the Myth of Adapa, lines 1:1-18, 12:11, and 2:57-70, and from the story of the flood in the Epic of Gilgamesh, Tablet 11, lines 207-307.[‡]

Myth of Adapa, lines 1:1-18, 12:11, and 2:57-70:

His (Adapa's) shout (command) is like the shout (command) of an enraged (angry) god. He (^{god}Ea) crowned (assigned) him wide knowledge, the heavy obligation of the earth, all of it. To that one (to

حرن (الصَّخَّاح فِي اللُّغَةِ) فَرَسٌ حَرُونَ: لَا يَنْقَادُ، وَإِذَا اشْتَدَّ بِهِ الْجَرِيُّ وَقَفَ. وَقَدْ حَرَنُ يَحْرُنُ حَرُونًا. وَحَرَنَ بِالضَّمِّ، أَي صَارَ حَرُونًا. وَيُقَالُ: حَرَنَ فِي الْبَيْعِ، إِذَا لَمْ يَزِدْ وَلَمْ يُنْقِصْ.^{*}
هَلَل (لِسَانَ الْعَرَبِ) وَالْهَلَالُ: الْحَيَّةُ مَا كَانَ، وَقِيلَ: هُوَ الذَّكَرُ مِنَ الْحَيَاتِ؛[†]

[‡]For additional translations and transliterations details, see Part 1.2 and Part 2.2 of this book

Adapa), he gave him expertise, (but) he did not give him eternal life. In his days, in those years, the affable son of Eridu, ^{god}Ea built him as a model in the mankind. The affable, (whom) no one could [would] obstruct (challenge) his shout (command). The determined, the extra sensing of (the listener to) ^{gods}Anunnaki, was he. Ready (prepared), hands-clean, anointed, a seeker of responsibilities. With the cooks, he does the cooking. With the cooks of Eridu, he does the cooking. The food and water of Eridu he makes daily. In his clean hands, he throws down (spreads) the dining sheet. And without him, the dining sheet is not separated (removed). (one time) He steered a ship, doing the fishing, the (bird) hunting of Eridu. At that time, Adapa the son of Eridu, [while {wherein}] ^{god}Ea in bed, in chamber, he attended to Eridu's repletion (feeding), daily.

(^{god}Anu said:) "Adapa, the son of ^{god}Ea, has crossed [broke] the edges of the south wind."

(^{god}Anu said:) Why ^{god}Ea, (to) the not honored [chosen] mankind, that of heaven and earth (their inner working), he handed it to him (enabled him to it)? (in) A heart of void land [unknown], he set him in; he himself (^{god}Ea), he had done (that) to him. We, what shall we do with him? Food of (eternal) life, let him take, to eat. Food of (eternal) life, they let him take, (but) he did not eat. Water of (eternal) life, they let him take, (but) he did not drink. A dress, they let him take, (and) he dressed (himself). Oil, they let him take, (and) he oiled (himself). ^{god}Anu got confused, he shouted in (from) around him (Adapa): "Come, Adapa, why are you not eating, not drinking? People shall not be living (eternally), no matter how (the days) are turned around". (Adapa answered:) "^{god}Ea, my lord, spoke (loudly): 'don't eat, don't drink'." (^{god}Anu said:) "Take him, return him to his dwelling-place."

Epic of Gilgamesh Tablet 11, lines 207-307:

... And now, who will assemble the gods for (achieving) that [for you]? The (eternal) life that you aim [want] to be given, (come) Work hard for (it), do not lay down (sleep) for six days and seven nights". He sat in between his legs (crouched). Sleep, like dust [Ambergris perfume], is spreading (blowing) over [around] him. Uta-Napištim said to her, to his woman (wife): 'Look at this young man who intends (wants) (eternal) life! Sleep, like dust [Ambergris perfume], is spreading (blowing) over [around] him'. His woman (wife) said to him, to Uta-Napištim: 'Divert him [Touch him], let the man be startled (awakened). Let him go back (through) the road he went (came), in safety. Let him go back (through) the great gate he exited, to his land'. Uta-Napištim said to her, to his woman (wife): 'Human is deceitful, he can deceive you. Go on, leave him his breads; set (put) them by his head, and the day in which he laid down (he slept) (through), document it in a brick (in a stone)'. She left him his breads; she set (put) them by his head, and the day in which he laid down (he slept) (through), she showed [marked] it in a brick (in a stone). The first [His first] bread was dry. The second was leathery (rubbery), the third was damp (soggy). His fourth, its Anise loaf oozed (sweated). The fifth brought in (produced) [was reached (stricken) by] mould. The sixth was baked and dried (fresh). (while) The seventh was tender, he (Uta-Napištim) diverted [touched] him, the man got startled (awakened). Gilgamesh said to him, to Uta-Napištim the withdrawn and distant (Noah): 'As soon as sleep settled over [around] me, Immediately [Rudely], you diverted me [touched me], disturbed (aroused) me'. Uta-Napištim said to him, to Gilgamesh: 'Come, Gilgamesh, mark [count] your breads, and for each day that you laid down [slept], let it have (give it) your mark [count] (for the bread) for that (day) [for you]. Your first bread was dry. The second was leathery (rubbery), the third was damp (soggy). The fourth one, your Anise loaf oozed (sweated). The fifth one, brought in (formed) [was reached (was struck) by] mold, the sixth was baked and dried (fresh). (while) The seventh was tender, I, myself diverted [touched] you {you got startled (awoke)}'. Gilgamesh said to him, to Uta-Napištim the withdrawn and distant (Noah): 'How, how should I proceed, Ut ZI (the life-given one: Uta-Napištim), where should I go? The Gripper has seized my organs. In my bed's room [my bed-chamber], death dwells. And wherever I will set [my foot [my face]], there he is: death!'. Uta-Napištim said to him, to Ur-šánabi (the protector of eternity), the shipwright: 'O Ur-šánabi, may the gulf extract you (get rid of you), may the crossing boat reject you. That (gulf), where many adventures (took place) at its shores, tremble in fear (when) at its

shore! The man who you came ahead of (you led; you brought here), his full body is covered with matted hair. His hides (animal leather clothes) took away (lessened) the entwined and polished look of his organs (of his body). Take him, Ur-šanabi, to the washtub of highness [washtub of purity] of his lords [Take him, Ur-šanabi, direct him [bring him] to the washtub of highness [washtub of purity]]. Let him clean [rub off] his fullness (his whole body) in the waters, like a high one [a pure one] (like a god). Let him get rid of his hides (animal leather clothes), let the sea take them over [carry (bring) them away]. (with) Fine oil (perfume), anoint (massage) his body {for him}. Let him have his head band (his turban) made anew (be renewed). Let him have a robe dressed, befitting his dignity. (and) Until he goes (home) to his city, until he arrives to his way (finds his way home), the robe should not be afflicted by untidiness (should not become untidy); it should stay intact, new' Ur-šanabi took him to the washtub of highness [washtub of purity] of his lords. [Ur-šanabi took him, he directed him [he brought him] to the washtub of highness [washtub of purity]]. He cleaned [rubbed off] in the waters his fullness (his whole body), like a high one [a pure one] (like a god). He got rid of his hides (animal leather clothes), the sea took them over [carried (brought) them away] (with) Fine oil (perfume), he anointed (massaged) his body. His head band (his turban) was made anew (was renewed). He was dressed in a robe befitting his dignity, (making sure,) until he goes (home) to his city, until he arrives to his way (finds his way home), the robe should not be afflicted by untidiness (should not become untidy); it should stay intact, new. Gilgamesh and Ur-šanabi boarded the raft. They prepared (equipped) [put (launched)] the round raft, which they had (previously) boarded. His woman (wife) said to him, to Uta-Napištim: 'Gilgamesh rushed [jostled], endured, (and) incurred (struggled). What (little) have you given him (as) he returns (back) to his land?' As he, Gilgamesh, moved (unleashed) his punting-pole, (and as) the raft moved closer to the shore, Uta-Napištim said to him, to Gilgamesh: 'Gilgamesh, you came, you endured, (and) you incurred (struggled). What (little) have I given you (as) you return (back) to your land? I shall reveal, Gilgamesh, a matter of secret, and I shall tell you (about) an inner (hidden) deal of the gods, for (regarding) that (matter) [for you (only)]. It is a weed like a knife sharpener, located [under the Abzu]. Its (fine) thorns [Its file (rasp)] will scrape (make) your hands like a skinless (huskless) berry. If that weed [After that weed], your hands reach to it, [..... you will gain the eternal life]'. Gilgamesh, immediately, in hearing that (when he heard that). He uncovered [opened] a waterway [..... to the ABZU]. He flipped upside down (threw downward into the Abzu) stones [tied] tightened (fastened) to [in] his feet [lower legs]. They (the stones) made him arrive (pulled him deep) to the Abzu He found his plant [the plant]; he swept it away (pulled it out) He cut loose the stones fastened in his feet [lower legs]. The sea threw him away (ejected him) to the shore. Gilgamesh said to him, to Ur-šanabi, the shipwright: 'O, Ur-šanabi, this weed is the plant of deliverance (salvation) [the plant for (against) hardship]. For a man, it delivers the living breath [the wink (spark) [trickle (flow)] of life] (the heartbeat) in his heart. I shall carry it [bring it] to Uruk-of-the-cattles-site [Uruk-of-the-alter]. I shall feed the weed to an old man, to test. If [(only) After it] the old man grew into a young man. I, myself, shall eat it to go back to my youth {to that of my youth (the age of my youth)}'. After 20 journeys (leagues), they broke a (bread) piece (they took a meal break). After 30 journeys (leagues), they stopped by a watering place. Gilgamesh saw the source of its fresh (cold) waters. He went to the middle of the waters to refresh. A snake smelled the scent of the weed. Quietly, it raised, it snatched [snapped] (ate) the weed. On its return, it got rid of (sloughed) a skin. Every day, Gilgamesh sat down crying. Over [Around] the surrounding of his nose (his cheeks), his tears rushed {went} down. [Gilgamesh said to him,] to Ur-šanabi, the shipwright: 'For whom of mine, Ur-šanabi, my arms struggled (endured). For whom of mine, the blood of my heart roiled (boiled). I have not secured (I have not achieved) a well done job to {in} (for) my own, (but) to the ferocious creature of the ground (den) (the snake), I have achieved a well done job. Now, after 20 journeys (leagues), the high (sea) tide is proceeding too fast. The (underground) tunnel, to uncover it [as I was uncovering it], I threw (down) ropes into it, step by step. What can I find that is placed to accompany (guide) me, so I, myself, can feel (my way down) to it? And I had [also] left the raft at the shore (now)'.

There were many ancient Mesopotamian gods, called by many different names, but only one supreme god, the god of heavens, who was called only by one name, *Anu* or *Alu* (sometimes *Anum*, *Anim*, or *Alum* after adding the optional *m* for the emphasis). In Akkadian, the sounds for *n* and *l* were often interchangeable. Since the Cuneiform symbol for *Anu* was the same as for the word *Alu* for *god*, many times, his name was not preceded by the usual *diĝir* sign for deity, as it was the case for all other gods. Over the millenniums many new Mesopotamian gods were born and many old ones died or faded. Some gods were regional ones, while others, like *Idim* and *Enlil* were more universal, even when they were called by different nick names. Mesopotamian gods behaved like humans, in terms of aging, emotion, revenge, morality, and even sexual desires. They had wives, daughters and sons. They were males and females. This is why the Hebrew Genesis claim that Adam was formed in the image and blood of god, is not a strange or surprising claim. In fact, the ancient Babylonian Creation Epic, also referred to as *Enuma Eliš*, was primarily a creation epic of the Mesopotamian gods. Few lines in the tablets described the creation of the first human, and earth prior to the emergence of the gods, but most of the lines were about the struggles between the gods and the emergence of the grandson of *GodAnu*, *Marduk*, the powerful future god of Babylonia, who had supposedly created the heavens and placed his grandfather *GodAnu* there, as we shall see later. Below is an excerpt reading by the author from the Babylonian Creation Epic, Tablet 1, lines 1-73, detailing the events surrounding the creation of the early Mesopotamian gods, the key characters prior to their creation, the crowning of *GodAnu's* son, *GodEA* (i.e. *GodIdim*):*

When high above, had not been raised, heavens [When high above, had not been called heavens], (and) down below, the land terrain had not been mentioned by name. (that time) Abzu (of underground fresh water basin), their (the gods) foremost (chief) and creator, (and) maker Tiamat (of salt water sea), the one who gave birth to all of them (the gods), (were) downloading (penetrating into each other) their waters, as one; (and) The fields (pastures) were not depleted; the marshes [reeds] were not sought after [widespread]. When the gods were not revealed (made visible), anyone (none, were not mentioned by name, were not assigned destinies, they (Abzu and Tiamat) built (made/formed) the gods close to the. They revealed (made visible) ^{god}Lahmu and ^{goddess}Lahamu, mentioned (them) by name{s} {mentioned them}. Until when (As soon as) they grew up, becoming huge [becoming old], they made Ashshar and ^{goddess}Qishar, they increased over them (over Lahmu and Lahamu); they delayed the days (their dying days), perpetuated the years (centuries?) (their ages). ^{god}Anu, their newborn male, became an equal of his fathers; Ashshar made alike his first-born, ^{god}Anu, and ^{god}Anu begat his alike, ^{god}Nudimud. ^{god}Nudimud of [for] his fathers, {he} was their speaker [leader] by name; dexterous of knowledge, percipient (insightful), robust of vigor (strength), bold (daring), a magnitude [a big difference] from (over) the begetter of his father, Ashshar. He has no equal in (among) the gods, his brethren {his fathers}. The brethren gods debated [faced] each other. They ignored (disregarded) Tiamat (and) exalted (intensified) {high} their debate {zealotry}. They made the mind of Tiamat go [go insane]. With rituals (protocols), they fostered the closeness of the gathered brethren (gods assembly). Abzu could not rob [lower] their voice, and Tiamat was silent in front of them. Their doing brought harm [defeat] over her. Their way (method), (that) they were carrying out (executing), was unpleasant (i.e. their practices). Thereupon, Abzu, the creator of the great gods [the community of gods], ordered ^{god}Mummu, his confidant, saying to him: "Confidant ^{god}Mummu, the one who pleases my innermost, come, let us [so that we] go after (to) Tiamat." They went, they sat {they were poured out} in front of the sea. Directing (pointing, telling) his matters [concerns] regarding the gods, their first-born sons. Abzu collected (worked) his mouth, saying to her {said to her} {said with loud voice to her}, to pure Tiamat: "Their way (their practice) brought harm [defeat] on me. By day not at ease (relaxed), I am. By night not a bit sleeping (dozing off), I am. Let me (I want to) wipe (them) out. Let me (I want to) stultify their way (their practice). Let avoidance (quiet) be set, let us [so

*For additional translations and transliterations details, see Part 1.1 and Part 2.1 of this book

that we] sleep a bit (doze off), we ourselves.” Tiamat, immediately, in (upon) hearing him [that], she felt hurt [became furious], saddened over her consort (mate) {inter-connector}. She shouted hurtfully. Her opinions were raised loudly [She raised loudly her opinions]. She brought (put) the rage [evil] to her gut (inside her): “What? We, ourselves, wipe out what we build [built]? Let-it-be harmful, their way (practice), let us [so that we] correct [endure] kindly {tastefully}”. ^{god}Mummu analyzed (explained; elaborated; added), advising Abzu. His Mummu [His worker (officer)], the confidant, was an irrational (unwise) advisor: [The confidant was irrational (unwise), an advisor, his Mummu [his worker (officer)]:] [The confidant was irrational (unwise), his Mummu [his worker (officer)] the advisor:] “Wipe out, my father! This way (gods’ way) is a disregard. By day, let-you-be to (in) it at ease (relaxed). By night, let-you-be to (in) it a bit asleep (dozed off).” Abzu followed (agreed with) him. His face became red and yellow (from anger), (that is) because he hid (harbored) rages [evils] toward the gods, his sons {toward his sons}. ^{God}Mummy encircled (embraced) his thick neck (Abzu’s), to seat his knees (to make him kneel), to kiss him. Everything their meeting hid (harbored), was repeated (leaked) to the gods, their first-born sons. The gods heard (that) (and) became disordered. They kept quiet, (and) were sitting in silence. The one surpassing in knowledge, the ready (prepared) one, the out-standing (rising) one, ^{God}Ea, the percipient (insightful) of everything, pursued their plots. He allocated for it, (and) the plan for all, he enforced it [kept it secret]. He outsmarted [diverted] (tricked) him. The dominance (supremacy) [surpass] of his spell was great [refined (immaculate)]. He awaited and temporized [recited on] him. He (Abzu) relaxed in the waters. Sleep enveloped him. He was dozed off pleasantly. He (^{god}EA) made Abzu dozed off, enveloped by sleep. ^{God}Mummy, the advisor, was slowly stiffened (by seizure). He (^{god}EA) separated (opened) his straps (Abzu’s), slipped away (slided) his pure gold crown (Abzu’s). He carried his (fearsome) aura (Abzu’s). He (^{god}EA), himself, dressed (surrounded himself with it). (then) He suppressed Abzu, slaughtered him (spelled his blood). He confined [spared] ^{God}Mummu, left (him) on top of him (Abzu). (and) He enforced his dwelling over (the body of) Abzu. He threw [rotted] ^{God}Mummu (over him), restrained (tied) his rope. Right after he suppressed his rages [his (Abzu’s) evils], he reached his goal.

Three important Mesopotamian mythological believes are revealed from the above story. First, the world before the creation of the gods was one flat earth with a constantly intermingling sweet water river (or lake), controlled by a male creature called *Abzu*, and a very huge salt water sea (ocean), controlled by a very, very huge mother creature called *Tiamat*. The earth was already there as evident by line 1.6, and the fact that Abzu was waiting for Tiamat sitting on the ocean coast with his helper god! Based on their incorrect translations of line 1.6, scholars claimed there was no vegetation or pastures at that time, but the line actually said there were plentiful then. Second, the first couple of god-like creatures formed by Abzu and Tiamat was not a perfect one, prompting them to form a second improved couple. While the first couple, *Laḫmu* and *Liḫamu*, was formed from flesh alone, the second one, ^{god}*Ashshar* and ^{goddess}*Qishar*, included bones and skin, as the linguistic meanings of their names clearly indicate. The second couple, whose names were preceded by the god symbols unlike the first one, but the highest ranking god was still not one of them. The first truly perfect god was their son, ^{god}*Anu*, the first born, not formed, god, who was eventually crowned as the supreme god of heaven. Still, some scholars believe that the strong northern Mesopotamian Assyrians (or *al-’Āshūriyūn*) had derived their name after ^{god}*Ashshar*, ^{god}*Anu’s* father, which may indicate they thought he should have been the highest ranking god, instead. Third, the Mesopotamian gods were as brutal as humans, except for ^{God}*Anu*, who was above this brutality. Only his son and grandson were involved in brutal fights. His son, ^{God}*Ea*, killed Abzu, as we saw in the story above. His grandson, *Marduk*, killed Tiamat, and erected the heavens by stretching her skin upward, let the Tigris and Euphrates rivers flow through her eyes, and created the mountains of Ararat from her breasts, as the

following reading by the author from the Babylonian Creation Epic, Tablet 4 lines 135-140, and Tablet 5 lines 53-62, describes:*

..... The lord (i.e. *Marduk*) retreated, deliberating (examining) the ‘stone lump’ (the corpse). He extracted [divided] the mighty organs (parts), building logical replies (solutions). He peeled (slit) her like a fired (BBQed: masqoof) fish to her two (parts) (i.e. he slit her from her back into two connected halves, as Iraqis prepare a carp fish for their “masqoof” (roofed: roof-like) dish, before sticking it vertically on its side with its belly cavity facing open wood fire flame). He set flat her two (connected) halves (cavity down, skin up), made (from them) as roof, heavens: he stretched (extended) [lifted] the cortex (the skin), fixed the boundaries (the extent). Her waters were not lifted up, they (the waters), he made (them) flow.

..... He set in her head, poured (heaped) a ‘mountain’ over her. He slit [opened] a deep slit (an abyss), waters burst (poured) out. He uncovered [made flow] ultra-sweet waters in (from) her face’s two (eyes), let it (made it) cover (flood) [so that it covered (flooded)]. He filled (blocked) her nostrils, left (alone) her mouth dent [opening]. He poured (heaped) in (from) her breasts mountains in between. He lowered (leveled) the buttocks to the swelling (level) of the vulva. He twisted and extended her tail (toward her buttocks), flipped (it) upside down (downward), evenly. He [.....] the Abzu underneath her feet [lower legs]. [He set in her crotch [hole] (as) a marker (pointing to) [a reference point of] heavens. He pressed down her two halves, stuck [suppressed] (them) to the earth.

The current translations of Tablet 4, lines 137-140, are quite peculiar. For example, sticking with the limited options of the mostly speculated meanings offered by the modern Assyriology dictionaries, two prominent scholars, Lambert, and decades later Foster, gave similar meaningless, illogical translations of these lines. Their erroneous readings are unfortunately common, as in a lot of other modern translations of Akkadian literature, and are the direct result of their refusal to recognize the true identity of the Akkadian language as an *early Arabic language* that must be primarily deciphered using the old etymological Arabic manuscripts. To explain his unconvincing translation of line 4:138, Foster offered a meaningless footnote explanation saying “*that is, he made the sky to hold the waters*”. Readers can compare the translations below and judge on their own:

Lambert: *He split her into two like a dried fish: one half of her he set up and stretched out as the heavens. He stretched the skin and appointed a watch, with the instruction not to let her waters escape.*

Foster:[†] *He split her into two, like a fish for drying. Half of her he set up and made, as cover, heaven (that is, he made the sky to hold the waters). He stretched out the hide and assigned watchmen, and ordered them not to let her waters escape.*

Author: *He peeled (slit) her like a fired (BBQed: masqoof style) fish to her two (parts)[‡]. He set flat her two (connected) halves (cavity down, skin up), made (from them) as roof, heavens: he stretched (extended) [lifted] the cortex (the skin), fixed the boundaries (the extent); her waters were not lifted up, they (the waters), he made (let them) flow.*

The first human in the Babylonian Creation Epic was created to alleviate the burden of the hard work previously done by the gods, particularly by the *Anunnaki* and *Igidi* working gods groups. Accordingly, he was formed by *GodEa* (i.e. *GodIdim*) from a piece of blood taken from a punished god,

*For additional translations and transliterations details, see Part 1.1 and Part 2.1 of this book

[†]Benjamin R. Foster. *Before the Muses: An anthology of Akkadian Literature*. Second Edition. 1996. Vol I, Page 376.

[‡]i.e. He slit her from her back into two connected halves like a *Masqoof* fish, as the Iraqis do, even today, when preparing their BBQed style carp fish dish, by sticking all fish vertically on their sides using sticks and arranging them in circles, making sure both of their belly cavities and backs are facing the open wood fire flames, sidewise. The word *Masqoof* literally means roofed or roof-like shape.

whose blood was spilled for that purpose. The two story elements above are very similar to those of the story of Adam, who was supposedly created from god's blood and was ordered to do the hard work of the land after his expulsion, as a punishment. It is not clear whether the Mesopotamian first human, *lullu* (i.e. *lu'ullu* or '*amilu*'), was formed as one or many humans. Logically speaking, one human/god would not have been able to perform the difficult, tedious work done previously by many gods. The immortality status of the first humans was also not clear, but they were likely immortal since they were created from the blood of an immortal god. To be accurate, the Mesopotamian gods were not actually immortal, living forever, but rather practically immortal, living for a very long periods of time. As stated earlier, many of them do die either naturally or by slaying, according to the ancient mythology. The following reading by the author of Tablet 6, lines 1-30, details the creation of the first human according to the Babylonian Creation Epic. The story starts with *GodMarduk* asking the assembly of gods after he killed Tiamat to tell him who instigated her to go to war with his group of gods:

godMarduk, upon his hearing gods' speech, he carried on, inside him, building logical replies (solutions). He let go [collected and let go] his mouth, addressing (loudly) *godEa*, giving (little by little) what he finalized (decided) in his heart, (as) a directive: "I shall drain (shed) blood, I shall have [form] bones, I shall extract [create] a savage creature, (and) let-it-be to him 'man', its kind. I shall build a savage man. Let-it-be to him the tedious functions (hard work) burden of the gods; they, let-it-be to them rest. I shall make-to-two the inner ways (order) of the gods, I shall make (it) logical. As one (equal), let-it-be the weight (status/importance). To (As) two, let-it-be to them the division". *godEa* clarified to him, addressing him (about) a matter. That is because (Regarding) the resting of the gods, he seconded him the mind (thought): "Let one, a brother of theirs, be given up (sacrificed). Let-him-be slaughtered (while healthy) so that people may emerge. Let their majesties the gods assemble. Let that of mischief (wickedness) be given up (sacrificed) so that they would worry [be suppressed]". *godMarduk* assembled their majesties the gods. Kindly, he spoke with high voice (firmly), giving the details [orders]. He let go [collected and let go] his mouth, (as) the gods surrounded [squeezed] him. The king, telling the matter to the *godsAnunnaki*: "Let-it-be to him a proof (fact), your up-front (direct) testimony. Bring forth proofs (facts) resonating (responding) with me. Who built up (drummed for) the battle, {and} mixed it up on Tiamat, (and) rushed the war? Let that who built up (drummed for) the battle be given up. His mischief, I shall penalize him for it {let-him-be for it penalized}, (while) you sit comfortably". Their majesties the gods, the *godsIgigi*, clarified to him, to the *Lugal-dimmer-ankia* (king of gods of heaven and earth), king of the gods, their lord: "*GodQingu* was the one who built up (drummed for) the battle, {and} mixed it up on Tiamat, (and) rushed the war". (then) They suppressed him (*GodQingu*), restrained (tied) him {restrained (tied up)}, facing (him) (in front of) *GodEa*. They imposed on him the equal of the mischief (wickedness); they shed his blood. From his blood, he (*godEa*) built mankind. He imposed upon (the mankind) the tedious functions (hard work) of the gods. He liberated the gods. Right after *godEa*, the amazing, built mankind, (and) imposed upon (them) the tedious functions (hard work) of the gods that is for them—

In conclusion, the first monotheist human, Adam, was originally a god, in the Mesopotamian mythology, just as the Hebrew Genesis reluctantly revealed, and the assertive Quran slightly hinted. Specifically, he was the pre-monotheist, Sumerian god, *Idim*, who was also called *GodEa* and many other nicknames over the millenniums. The names *Idim* and *Adam* are even linguistically related, according to early Arabic root words analysis. As a Mesopotamian god, *Idim* was the creator of the first human, and the father of his immediate generations, as he was sometimes referred to in the ancient literature. He was the preserver of life on earth, and the protector of humans against the evil designs of their, and his arch enemy, *GodEnlil*, the future monotheist Satan. The names and roles of these two important divine characters, *GodIdim* and *GodEnlil*, were etched too deep in the collective

folk memory of the peoples of the greater Mesopotamia and the Near East, to be completely erased by the new monotheist order. The early monotheists had likely eased in their new beliefs to the peoples of the region by incorporating these two second highest ranking gods under the supreme god of heavens, *GodAnu* (or *GodAlu*), as new altered divine characters. The top god, *GodAnu*, was then given the post-monotheist role of the one and only god, *Alhim* or *Allah*, consistent with the key theme of the Monotheist faiths. Several important narrative details involving the events, characters, and roles in the Hebrew Genesis story of Adam must have predated it for many centuries. The story in the Quran omitted much of the details in Genesis, but included a few unique details on its own. However, all of these ancient stories seem to be independent, original stories borrowing only bits and pieces from each other.