

The claimants against Islam find issue with the notion that Adam was supposedly 60 cubits tall, as a matter of the supposed impossibility for humans - and more specifically premodern humans - to be at such statures and heights.

Their issues with this notion are frivolous:

The height of Adam was sixty cubits according to this hadith but other hadith reports clarify that **it was so in the heavens**.

عن أبي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: «إن أول زمرة يدخلون الجنة على صورة القمر ليلة البدر، ثم الذين يلونهم على أشد كوكب دري في السماء إضاءة، لا يبولون ولا يتغوطون، ولا يتقلون ولا يمتخطون، أمشاطهم الذهب، ورشحهم المسك، ومجامرهم الألوة الأنجوج، عود الطيب وأزواجهم الحور العين، على خلق رجل واحد، على صورة أبيهم آدم، ستون ذراعاً في السماء

Allah's Apostle said, "The first group of people who will enter Paradise, will be glittering like the full moon and those who will follow them, will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes-wood will be used in their centers. Their wives will be houris. All of them will look alike and will resemble their father Adam (in statute), **sixty cubits tall in the heavens**."

(Sahih Bukhari, Book 55 Hadith 544) Commonly used translation misses the translation of the last two words in the original- highlighted in Arabic above. See Ustadha Aisha Bewley's translation, Hadith 3149.

Scholars like Imam Abu al-'Abbas al-Qurtubi and lately Shaykh Anwar Shah al-Kashmiri have said that it means the inmates of Paradise will have the height of their father Adam who was sixty cubits in the heavens.

This clarifies the first point that Adam's height was 60 cubits in the Paradise according to this hadith and it does not say anything about his height after he landed on this planet.

"sixty cubits was the height of Adam in the Paradise and when he fell from it he became short and to this day of ours his children have not ceased to be on almost the same (short) height. And they will return to their original height when they go back to Paradise"

- Mufti Taqi Usmani (Usmani, Muhammad Taqi, Takmila Fath al-Mulhim, Vol.6, p.158)

As for the following narration:

"أن آدم لما أهبط كانت رجلاه في الأرض ورأسه في السماء، فحطه الله إلى ستين ذراعاً"

"When Adam landed his legs were on the earth and head was in the skies, so Allah put him to 60 cubits"

This narration is **not reported from the Prophet** ﷺ. It is a saying of Qatadah or 'Ata bin Rabah. Though Ibn Hajr writes in Fath al-Bari that Abdul Razzaq has narrated it in Marfu' form, in reality with Abdul Razzaq (in both Musannaf and his Tasfir) it goes back only to Qatadah.

It is even against the authentic hadith quoted above in this article that Adam's height of 60 cubits was so even in the heavens.

So both the chain and text makes it dubious. **It is evidently from Israeeliyyat**, as if we look to Jewish references in the Old Testament They believed that Adam and also premodern humans were much larger in stature

Amos

God destroyed the Amorites who were a race of giants as tall as cedars and as strong as oaks.
2:9

Talmud

Deriving [H] from [H], one's stature. That is, the people will gain in stature to twice the height of Adam. According to tradition, Adam's height was one hundred cubits (Hag. 12a). chagigah 12a

Now onto the next claim.

Contentions have been raised about the following narration:

The Prophet ﷺ said, "Allah created Adam in His picture, sixty cubits (about 30 meters) in height. When He created him, He said (to him), "Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring." Adam (went and) said, 'As-Salamu alaikum (Peace be upon you).' They replied, 'AsSalamu-'Alaika wa Rahmatullah (Peace and Allah's Mercy be on you) So they increased 'Wa Rahmatullah' The Prophet ﷺ added 'So whoever will enter Paradise, will be of the shape and picture of Adam **Since then the creation of Adam's (offspring) (i.e. stature of human beings is being diminished continuously) to the present time.**'

حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ، طُولُهُ سِتُّونَ ذِرَاعًا، فَلَمَّا خَلَقَهُ قَالَ أَذْهَبْ فَسَلِّمْ عَلَى أَوْلِيكَ النَّفَرِ مِنَ الْمَلَائِكَةِ جُلُوسٌ، فَاسْتَمِعْ مَا يُخْبِرُونَكَ، فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ. فَقَالُوا السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ. فَزَادُوهُ وَرَحْمَةُ اللَّهِ، فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، **فَلَمْ يَزَلْ الْخَلْقُ يَنْقُصُ بَعْدَ حَتَّى الْآنَ** "

[Sahih al-Bukhari 6227]

The claim is that since we have found fossils of earlier humans and have observed the earlier homo species to be of smaller stature than us, meaning we are actually of taller standing than them, the report is supposedly inaccurate.

Commenting on the highlighted phrase, one of the greatest scholars of our day, Mufti Taqi Usmani states:

ليس معناه أن قامات الناس لم تنزل تنقص في كل قرن، بل المراد أن الجسم الإنسان لم يزل ناقصاً بعده. ويؤخذ هذا مما قدمناه عن شيخ مشايخنا الكشميري رحمه الله أن ستين ذراعاً إنما كانت مقدار قامة آدم عليه السلام في الجنة، فلما نزل عنها عاد إلى القصر، ولم يزل أبناؤه يولدون يقرب من هذه القامة إلى يومنا الآن، وإنما يرجعون إلى أصل قامتهم حينما يعودون إلى الجنة. فقوله عليه السلام: "لم يزل ينقص": معناه: أنه لم يزل يولد ناقصاً، والله سبحانه وتعالى أعلم

"It does not mean the height of people has not ceased decreasing with every generation, rather it means the human body has not ceased to be imperfect thereafter. This is taken from what has reached us from the teacher of our teachers (Anwar Shah) al-Kashmiri, may Allah have mercy on him, that sixty hands was the height of Adam in the Paradise and when he fell from it he became short and to this day of ours **his children have not ceased to be on almost the same (short) height**. And they will **return to their original height when they go back to Paradise**. So the saying of Prophet (May peace be upon him), "they have not stopped being short" means that **have they not stopped being born imperfect i.e. on the same short height**. Allah the Perfect and Almighty knows best!"

(Usmani, Muhammad Taqi, Takmila Fath al-Mulhim, Vol.6, p)

قوله فلم يزل الخلق ينقص حتى الآن أي أن كل قرن يكون نشأته في الطول أقصر من القرن الذي قبله فانتهي تناقص الطول إلى هذه "الأمة واستقر الأمر على ذلك"

"His saying, "The creation has been decreasing until now," **meaning that each generation of its origins is shorter in length than the one before it, so the decrease in length ended with this nation**, and the matter settled on that."

(Fath Al-Bari Fi Sharh Sahih Al-Bukhari by Ibn Hajar Al-Asqalani (6/367))

The phrase

ينقص بعض

has been understood in different ways;

What exactly is the نقص pertaining to?

We cannot infer that ينقص بعد is in reference to 60->50->40; that's a modal transfer fallacy

Adam was not 60 when he was placed on earth

when he was placed on earth his height was reduced and then from that point on the generations have had their heights imperfect.

Ibn Hajar's interpretation is based on historical evidences and speculative methodologies as the following: for example, Aad were described as people of large statures by early historians. The earlier generations were said to have been much stronger than us in both health and might, etc. Thus it is not far-fetched that over these generations the statures and strengths of people have reduced until it has been kept the same. Nevertheless, his interpretation comes historical mentions as well as biblical narratives, and his interpretation does not have any any root in the Quran or Sunnah.

But in general, aside from طول, the word نقص is still pertaining to the imperfect nature of man as was made to be when Adam was placed on earth and the imperfection continued to pervade generations since then, whether it be strength or height or stature.

Simply put in the Paradise Adam's height was 60 cubits in heaven **however on Earth it was reduced from its original perfect height and it continues that way to this day**. When humans will eventually return to Paradise they will attain the same height.

The نقص is more soundly in reference to the continued **imperfection of human beings over the generations**, subsequent to and continuing on from adams **reduction in stature and 'imperfection' in his height when he was placed on earth**. Thus, when human beings enter heaven, they will be returned to their original height that their father was in heaven, and this is how the majority of the scholars understood this.

Note: نقص means 'reduction' and the hadith doesn't mention reduction in 'height', rather it mentions that 'the creation has been reduced'.

Now divulging more into Ibn Hajar's statements, we naturally must intercept the contentions raised by atheists as to how there is no fossil evidence for earlier generations actually being larger than us in size!

1. The contention is that this is anatomically impossible due to bone density not being able to accommodate this size, however this fallaciously uses our modern day anatomy as a reference point, but there is no reason to assume Adam AS had that same anatomy; we will explicate upon this point in *Two Parents as Originators?*

2. The contention of lack of fossil evidence is myopic as it's important to note that 99.9% of species have not undergone fossilization according to the national science foundation, so hoping to find a fossil for such a specific specimen is extremely unlikely.

3. A third contention is that a species cannot exhibit this decrease in size. However, according to the general proceedings natural Academy of Sciences , shows dwarf elephants were 220 pounds and in 800,000 years went down 100 times in size.

So attempting to rely upon 'fossil and archaeological evidence' is an emblem of mired parochialism plaguing this entire argument.