

عَدْنُ ('Adn).

ix, 73; xiii, 23; xvi, 33; xviii, 30; xix, 62; xx, 78; xxxv, 30; xxxviii, 50; xl, 8; lxi, 12; xcvi, 7.

Eden.

It is always found in the combination جنات عدن as *Garden of Eden*, and always used eschatologically, never in the sense of the earthly home of Adam and Eve. It is not found in the earliest Sūras, and is commonest in quite late passages. Muḥammad apparently learned the phrase only in its later sense of *Paradise*, and in xxvi, 85, refers to it as جنة النعيم.

The general theory of the Muslim savants is that it is a genuine Arabic word from عَدَنَ to *abide* or *stay in a place* (*LA*, xvii, 150; *TA*, ix, 274), and Rāghib, *Mufradāt*, 328, says that عَدْنُ means استقرار. Some, however, recognized it as a loan-word, as we learn from as-Suyūṭī, *Itq*, 323, though the authorities were divided as to whether it was Syriac or Greek.

Obviously جنات عدن represents the Heb. גֶּן עֵדֶן, and as עֵדֶן is properly *delight, pleasure* (the Gk. ἡδονή),¹ the جنة النعيم of xxvi, 85, is a very fair translation. The Arabic equivalent of עֵדֶן, however, is عَدَنَ, with its derivatives عَدْنُ and عَذْنَةٌ *delicacy, softness*, which clearly disposes of the theory of the Lexicographers of a derivation from عدن.

Marracci, *Refutationes*, 315, claimed that the derivation of the Arabic word was directly from the Heb. and this has been accepted by many later writers,² though Geiger, 47, admits that it is only in the later Rabbinic writings that עֵדֶן means a heavenly abode. It is possible, however, that it came from the Syr. ܥܕܢ, which is used not

¹ Cf. עֵדֶן to be soft, and the Hiph. to live delicately, voluptuously. Sycz, *Eigenamen*, 14, however, wants to derive it from Babylonian *ēdinu* meaning *field* or *steppe*.

² De Sacy in *JA*, 1829, vol. iv, pp. 175, 176; Pautz, *Offenbarung*, 215 n.; Sacco, *Credenze*, 163.