

The Height of Prophet Adam: At the Crossroads of Science & Scripture	
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Al-Ghazālī	"The example of the intellect is sight, and the example of the Qur'ān is the sun with rays spread out ... The one who turns away from the intellect, sufficing himself with the light of the Qur'ān is like one exposed to the light of the sun while closing his eyelids; there is no difference between him and the blind. Thus, the intellect with revelation is light upon light"
Hadith	<p>Abu Hurayrah RA, The Prophet ﷺ said, "Allah created Adam with a height of sixty cubits (90 feet). He said, "Go and greet that group of angels and hear how they return your greeting; that is the method of greeting for you and your progeny." Everyone who enters Paradise will be in Adam's image, and people have been decreasing until this day"</p> <p>خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ: طُولُهُ سِتُونَ ذِرَاعًا، فَلَمَّا خَلَقَهُ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أَوْلِيكَ النَّفَرِ مِنَ الْمَلَائِكَةِ جُلُوسٍ فَاسْتَمِعْ مَا يُحْيِيُونَكَ؛ فَإِنَّهَا تَحْيِيَّتُكَ وَتَحْيِيَّةُ ذُرِّيَّتِكَ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ، فَرَادَوْهُ: وَرَحْمَةُ اللَّهِ، فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدَ حَتَّى الْآنَ</p>
Main issues	<p>There are authentic hadith stating that Adam and his progeny were giants—his progeny gradually decreasing in height</p> <p>Based on current knowledge of physics and biology, humans could not have been anywhere near ninety-feet tall</p> <p>Fossil records suggest that the average human height has always remained within the range of six feet</p>
Ibn Taymiyyah	<p>Argued that sound reason and authentically transmitted revelation cannot reach an impasse</p> <ul style="list-style-type: none"> - The conflict did not pertain to the sources themselves; the conflict pertained to the epistemic value of specific evidence from each source <p>إذا تعارض النقل والعقل إما أن يريد به القطعيين فلا نسلم إمكان التعارض حينئذ، وإما أن يريد به الظنيين فالمقدم هو الراجح مطلقاً، وأما أن يريد به ما أحدهما قطعي فالقطعي هو المقدم مطلقاً</p>
Study of problematic hadith	<p>The field that addresses contradictory hadith is known as mukhtalif/mukhtalaf al-hadith</p> <p>The field that addresses hadith conflicting with other evidence (e.g., Qur'anic, scientific, rational or empirical) is known as mushkil al-hadith</p>
Muhyī al-Dīn al-Samarqandī in	Hadīth scholars often critiqued the content of hadith based on the empirical knowledge that was available to them

<p><i>Naqd matn al-hadīth fī daw' natā'ij al-'ulūm al-tajrībiyyah</i></p>	<p>Al-Shāfi'ī: Hadith can be determined to be true or false based on if the transmitter relates what cannot possibly be the case, or what is contradicted by information that is better authenticated and more indicative of the truth</p> <p>وذلك أن يُستدل على الصدق والكذب فيه بأن يُحدّث المحدث ما لا يجوز أن يكون مثله أو ما يخالفه ما هو أثبت وأكثر دلالات بالصدق منه</p> <p>Ibn al-Jawzī and Ibn al-Qayyim are referenced as having deemed a hadith's conflict with sensory perception and observable reality a sign of its unreliability</p>
<p>Process of conflict resolution</p>	<p>Four-tiered approach:</p> <ul style="list-style-type: none"> - Jam' (harmonize through some ta'wīl) - Naskh (determine if there is abrogation) - Tarjīh (prioritize one side) - Tawaqquf (suspend judgment)
<p>Universal Rule (al-Qānūn al-kullī)</p>	<p>Taking as true and objective knowledge what is known on the basis of reason, then subordinating revelation to this knowledge and reinterpreting it accordingly</p> <ul style="list-style-type: none"> - Such reinterpretation of revelation is carried out through ta'wīl (assigning to a revealed text a meaning other than its overt/zāhir sense) or through tafwīd (consigning its true meaning to God) <p>The Universal Rule won the approval of the majority of Ash'arīs in the time of al-Rāzī</p>
<p>Probabilistic and definitive knowledge</p>	<p>The epistemic weight of each evidence falls on the spectrum ranging from zannī (probability) to qat'ī (certainty) in both thubūt (transmission) and dalālah (semantic import)</p>
<p>Division of hadith reports</p>	<p>Legal theorists and theologians divided hadith reports based on the number of chains: mutawātir (massively transmitter) and khabar wāhid (limited in transmission)</p> <ul style="list-style-type: none"> - Mutawātir yields epistemologically certain knowledge, khabar wāhid yields probably knowledge <p>Hadīth scholars divided hadith based on the reliability of their transmitters: saḥīḥ to da'īf</p> <ul style="list-style-type: none"> - Hadīth scholars also occasionally utilized vocabulary related to the epistemic certainty of reports
<p>Isrā'īliyyāt</p>	<p>Historically referred to traditions that are of Jewish origin</p> <ul style="list-style-type: none"> - A major source for Isrā'īliyyāt was early converts to Islam like Ka'b al-Ahbār and Wahb b. Munabbih - The Prophet ﷺ permitted the Companions to narrate from the Children of Isrā'īl with the caveat that the narrated material be historical or pietistic and not conflict with Islamic tenets

	<p>حَدَّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ</p>
<p>Post-prophetic reports</p>	<p>These reports that depict earlier nations as giants are either not reliably transmitted or are based on Isrā'īliyyāt</p> <ul style="list-style-type: none"> - Ibn 'Abbās, Qatādah b. Dī'āmah and 'Atā' b. Abī Rabāh reportedly stated that when Adam fell from heaven, he was so tall that he physically reached the sky, after which his height was reduced to sixty cubits <p>عَنْ قَتَادَةَ قَالَ : أَهْبِطَ اللَّهُ آدَمَ إِلَى الْأَرْضِ وَكَانَ مَهْبِطُهُ بِأَرْضِ الْهِنْدِ، وَكَانَ رَأْسُهُ فِي السَّمَاءِ، وَرِجْلَاهُ فِي الْأَرْضِ، فَكَانَتِ الْمَلَائِكَةُ تُهَابِهِ، فَتَقْصِرُ إِلَى سِتِّينَ ذِرَاعًا</p> <p>عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ : لَمَّا أَهْبِطَ اللَّهُ آدَمَ كَانَ رِجْلَاهُ فِي الْأَرْضِ وَرَأْسُهُ فِي السَّمَاءِ</p> <p>عَنْ ابْنِ عَبَّاسٍ قَالَ : لَمَّا خَلَقَ اللَّهُ آدَمَ كَانَ رَأْسُهُ يَمَسُّ السَّمَاءَ فَوَطَاهُ اللَّهُ إِلَى الْأَرْضِ حَتَّى صَارَ سِتِّينَ ذِرَاعًا</p>
<p>Rabbi Elazar</p>	<p>The height of Adam the first man was from the ground until the skies, as it is stated: "Since the day that God created man upon the earth, and from the one end of heaven unto the other." Adam stood "upon the earth" and rose to the end of the heavens</p>
<p>Qawman jabbārīn</p> <p>Qatādah</p>	<p>They replied, "O Moses! There is an enormously powerful people there, so we will never 'be able to' enter it until they leave"</p> <ul style="list-style-type: none"> - This means they are larger than we in stature and mightier than we <p>عَنْ قَتَادَةَ فِي قَوْلِهِ تَعَالَى: (قَالُوا يَا مُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ) قَالَ: هُمْ أَطْوَلُ مِنَّا أَجْسَامًا وَأَشَدُّ قُوَّةً</p> <ul style="list-style-type: none"> - Others went to the extreme of describing their height as being such that seventy of them could 'take shade under the sole of one of these giants'
<p>Ibn Kathīr</p>	<p>Qur'anic verses that state that God increased the stature of certain nations simply mean that they were the largest among the people of their time</p> <p>وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ أَيُّ وَهُوَ مَعَ هَذَا، أَغْلَمُ مِنْكُمْ، وَأَنْبَلُ، وَأَشْكَلُ مِنْكُمْ، وَأَشَدُّ قُوَّةً وَصَبْرًا فِي الْحَرْبِ وَمَعْرِفَةً بِهَا، أَيُّ أَنْتُمْ عُلَمَاءُ وَقَامَةٌ مِنْكُمْ</p>
<p>Ibn Khaldūn</p>	<p>The dwellings of ancient civilizations indicate that they were not drastically tall</p> <ul style="list-style-type: none"> - The claim that they were giants is based on the exaggeration of storytellers <p>فَبِذَلِكَ شَيَّدَتْ تِلْكَ الْهَيْكَالُ وَالْمَصَانِعُ وَلَا تَتَوَهَّمُ مَا تَتَوَهَّمُ الْعَامَّةُ أَنَّ ذَلِكَ لِعَظَمِ أَجْسَامِ الْأَقْدَمِينَ عَنْ أَجْسَامِنَا فِي أَطْرَافِهَا وَأَقْطَارِهَا فَلَيْسَ بَيْنَ الْبَشَرِ فِي ذَلِكَ كَبِيرٌ بُونَ كَمَا نَجِدُ بَيْنَ الْهَيْكَالِ وَالْآثَارِ وَلَقَدْ وَلَعَ الْقَصَاصُ بِذَلِكَ وَتَغَالَوْا فِيهِ</p>
<p>Ibn Hajar</p>	<p>Regarding the clause: "humankind has since been decreasing"</p> <ul style="list-style-type: none"> - The remnants of previous civilizations, like the cities of Thamūd. Their homes indicate that their stature was not excessively tall as would be demanded by the succession [of gradual decrease]. They were undoubtedly a nation of old, and the timespan between them and Adam is less than that

<p>Author</p>	<p>between them and the first of this nation. <i>I have yet to come upon a solution to this problem</i></p> <p>ويشكل على هذا ما يوجد الآن من آثار الأمم السالفة كديار ثمود فإن مساكنهم تدل على أن قاماتهم لم تكن مفرطة الطول على حسب ما يقتضيه الترتيب السابق ولا شك أن عهدهم قديم وأن الزمان الذي بينهم وبين آدم دون الزمان الذي بينهم وبين أول هذه الأمة ولم يظهر لي إلى الآن ما يزيل هذا الإشكال</p> <p>Given the concerns posed by a literal explanation of the height of Adam being 60 cubits, there is scope to extend Ibn Hajar's approach and suspend judgment on that as well</p>
<p>Fossil records</p> <p>Duyar and Özener</p> <p>Johann Blumenbach</p>	<p>Collective data broadly demonstrates that over thousands of years in different times and places, there was a relatively customary body size</p> <ul style="list-style-type: none"> - Study concludes that human body height did not continuously increase in a linear fashion but recorded some increases and decreases in different periods of time <ul style="list-style-type: none"> - This, along with a study of prehistoric artifacts and dwellings, precludes the notion that our distant ancestors were giants who gradually decreased in height <p>Reported discoveries of giant human remains has been explained as being skeletal remains from prehistoric mammoths</p> <ul style="list-style-type: none"> - Giant skeletal remains found in 1577 CE, believed to belong to a giant, turned out to be the remains of a mammoth
<p>Florence Moog</p>	<p>It is inaccurate to argue for the existence of human giants on the grounds that dinosaurs once existed because the two are so anatomically different</p> <p>If the standard man (5 feet 7 inches, 154 lbs) were scaled to 90 feet, his mass would increase about 4200 times and he would weigh roughly 650,000 lbs, but his cross-sectional area would increase only 260 times</p> <ul style="list-style-type: none"> - A scaling of this magnitude would result in the fracturing of the bones and the inability of the muscles to continuously sustain the weight <ul style="list-style-type: none"> - The heart would have to be powerful enough to pump blood the height of a three-story building - The forces of gravity for a 90-ft tall human would require a completely different physiological system for venous return <ul style="list-style-type: none"> - The required change in anatomy and physiology would make a person hardly recognizable as a human
	<p>If someone were scaled up 90-feet tall, he would be so radically different in his anatomy and physiology that he would hardly be recognizable as a human</p>

Ibn Qutaybah	<p>The difference between current human height and human height in the past is the same as the difference between the lifespans of both periods</p> <ul style="list-style-type: none"> - People in the distant past possessed lengthier lifespans and larger bodies
Opposing evidence	<p>Studies on the relationship between body size and longevity suggest that within species those with smaller bodies live longer</p> <ul style="list-style-type: none"> - Shorter humans live longer on average than taller ones
Lifespans of earlier people	<p>Al-Tha‘labī and some contemporary authors state that Noah’s lifespan may have been a miracle specific to him</p> <ul style="list-style-type: none"> - Thus, there is no indication of a general trend of extraordinary lifespans for earlier people <p>وقيل: إنه كبير الأنبياء، وجعل معجزته في نفسه لأنه عمر ألف سنة ولم ينقص له سن ولم تنقص له قوة ولم يشب له شعر</p> <p>The notion that Adam AS lived for nearly a thousand years is narrated in some questionable hadith</p>
Al-Nawawī	<p>قَوْلُهُ ﷺ : خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ طَوْلُهُ سِتُّونَ ذِرَاعًا</p> <p>This hadith means that he was created at the first instance in his image on earth and during his death, and that was with a height of sixty cubits</p> <p>وَهَذِهِ الرَّوَايَةُ ظَاهِرَةٌ فِي أَنَّ الصَّمِيرَ فِي صُورَتِهِ عَائِدٌ إِلَى آدَمَ وَأَنَّ الْمُرَادَ أَنَّهُ خُلِقَ فِي أَوَّلِ نَشَأَتِهِ عَلَى صُورَتِهِ الَّتِي كَانَتْ عَلَيْهَا فِي الْأَرْضِ وَتُؤَقَّى عَلَيْهَا وَهِيَ طَوْلُهُ سِتُّونَ ذِرَاعًا</p>
Hātim al-'Awnī	<p>Muslims accept matters that cannot be explained by science, such as Prophet Noah’s age, so the same logic should be extended to Prophet Adam’s height</p> <p>بينما راسلت عددا من المتخصصين في العلوم الكونية مستفسرا عن حديث طول آدم (عليه السلام) الوارد في السنة الصحيحة ، وأنه بلغ طوله (عليه السلام) ستين ذراعا... خطر ببالي عمر نوح (عليه السلام) وهو ثابت في القرآن الكريم</p>
Ibn Fūrak	<p>Ash‘arī theologian; relates the opinion that the Prophet’s statement “God created Adam in <i>his</i> form” was in reference to a Companion in the gathering</p> <ul style="list-style-type: none"> - The Prophet ﷺ said this to disprove the notion that Adam's stature and height differed from what was ordinary - Conflicting reports that describe Adam’s height come to us from Isrā‘īliyyāt through Ka‘b al-Ahbār and Wabḥ b. Munabbih <p>وقال بعضهم الهاء يرجع إلى بعض المشاهير من الناس والفائدة في الخبر يعرفنا أن صورة آدم كانت كهذه الصورة إبطالا لقول من زعم أنها كانت على هيئة أخرى كما روي في بعض الروايات من ذكر طوله وقامته وذلك مما لا يوثق به إذ ليس في ذلك خبر صحيح وإنما المعول في مثله على كعب أو وهب من أحاديث التوراة ولا ثقة بشيء من ذلك</p>
Ibn Khaldūn	<p>Openly disproves the claim that humans in the distant past were extraordinarily larger than average human height due to lack of any empirical evidence</p> <ul style="list-style-type: none"> - “We find the houses of Thamūd still existing at this time in

	<p>Hegra ... and it has been observed that those houses are not larger than usual inside, nor in size and height”</p> <p>ونجد بيوت ثمود في الحجر منحوتة إلى هذا العهد وقد ثبت في الحديث الصحيح أنها بيوتهم يمر بها الركب الحجازي أكثر السنين ويشاهدونها لا تزيد في جوها ومساحتها وسمكها على المتعاهد</p>
Scientific conflict	<p>In addressing a problematic addition to a hadith about eclipses, al-Ghazālī states, “Even if the hadith were sound, it would be easier to interpret it metaphorically rather than to reject matters [of astronomy] that are conclusively true”</p> <p>ولو كان صحيحا لكان تأويله أهون من مكابرة أمور قطعية</p>
Al-Māzarī	<p>If the Prophet’s words are in conflict with what the physicians provide empirical evidence for, then the scholars will be required to interpret the Prophet’s words in a manner that harmonizes them</p> <p>لكذبناهم وكفروناهم وصدقناه <small>صلى الله عليه وسلم</small> حتى يوجدونا المشاهدة بصحة ما قالوه فنفتقر حينئذ إلى تأويل كلامه <small>صلى الله عليه وسلم</small> على ما يصح</p>
Ta’wīl	<p>Diverting a text from its apparent preponderant sense to its non-preponderant meaning</p>
Appropriate ta’wīl	<p>The principles of legitimate ta’wīl entail avoiding a forced interpretation, establishing the epistemic value of the contentions and checking that the interpretation does not contradict other established evidence</p> <ul style="list-style-type: none"> - “Two months of ‘Īd never fall short (of 30 days): Ramadan and Dhū al-Hijjah” <ul style="list-style-type: none"> - Taken literally this contradicts reality <ul style="list-style-type: none"> - It is interpreted figuratively to mean that these 2 months will never fall short of spiritual value even if their days are 29
Improper ta’wīl	<ul style="list-style-type: none"> - An example of a forced interpretation is the claim that the story of Adam and similar stories are metaphors to learn lessons <ul style="list-style-type: none"> - This interpretation requires readers to completely dismiss the apparent reading of scripture without any serious justification
Al-Mutahhar al-Maqdisī	<p>“The sound opinion is that he was [tall] like a saḥūq (enormous) date palm; it is considered a saḥūq when it exceeds that [average human height]. The words ‘60 cubits’ are possibly explanatory comments of a transmitter”</p> <p>والصحيح أنه كالنخلة السحوق وكم من نخلة دون قامة الرجل فإذا زادت عليها فهي سحوق والذي روى ستون ذراعا فممكّن أنه تفسير الراوي والله أعلم</p>
Al-Mu’allimī	<p>The hadith refers to Adam’s height in Paradise</p> <ul style="list-style-type: none"> - Adam arrived on earth with reduced height appropriate for his earthly existence but taller than the current average height - Subsequent generations decreased in height <p>وقد يكون خلق ستين ذراعاً فلما أهبط إلى الأرض نقص من طوله دفعة واحدة ليناسب حال الأرض إلا أنه بقي أطول مم عليه الناس الآن بقليل ثم لم يزل ذلك القليل يتناقص في الجملة ، والله أعلم</p>

Anwar Shāh Kashmīrī	<p>Just as a day in the Afterlife is equal to a thousand years in this worldly life, Adam's height was 60 cubits in Paradise where everything is larger</p> <p>ويحتمل أن يكون مراد الحديث أنه كان قدر طولهم هذا في الجنة، فإذا نزلوا عادوا إلى القصر. فإن الأحكام تتفاوت بتفاوت البلدان، والأوطان. كما أن يوما عند ربك كآلف سنة مما تعدون، فهو يوم في العالم العلوي، وآلف سنة في العالم السفلي، هكذا يمكن أن تكون قاماتهم تلك في الجنة، فإذا دخلوها عادوا إلى أصل قامتهم</p>
<p>Taqī 'Uthmānī</p> <p>Weakness</p>	<p>Argues that the hadith can be interpreted at (humankind continues to be born decreased)</p> <ul style="list-style-type: none"> - i.e., Humankind has maintained Adam's decreased height relative to his original height in Paradise <ul style="list-style-type: none"> - Accordingly, the hadith does not suggest a gradual decrease from generation to generation - The assumption that an entirely different verb is implicit or that the active participle (ism fā'il) is intended is questionable
Yūnus Jawnpūrī	<p>Agrees that the hadith of 60 cubits refers to Adam's height in Paradise and the phrase فلم يزل الخلق ينقص بعده حتى الآن is a narrators insertion</p> <ul style="list-style-type: none"> - Jawnpūrī argues that Abu Hurayrah learned of the idea of decreasing height from Ka'b al-Ahbār and subsequent transmitters from Abu Hurayrah mistakenly attributed it to the Prophet ﷺ <ul style="list-style-type: none"> - The two routes that mention the second clause come through Abu Hurayrah and one is unreliable while the other requires further scrutiny
Muhammad Abū Shahbah	<p>Posits that the number 60 in the hadith was possibly meant to convey hyperbole</p> <p>كونه ستين ذراعاً فيكون المراد به التكثير</p> <ul style="list-style-type: none"> - The practice of hyperbole in Arabic was generally used in conjunction with multiples of 7 (7, 70, 700) <ul style="list-style-type: none"> - "If you should ask forgiveness for them 70 times, never will Allah forgive them"
Zayn al-Dīn al-'Irāqī	<p>Labeled the hadith that a Muslim who reaches 40 will be protected from leprosy a definite forgery</p> <ul style="list-style-type: none"> - Based on the observable reality that a 60-year old had contracted leprosy
<p>Hadith on the height of Adam</p> <p>Jamīl Farīd</p>	<p>There are four main hadith on the subject, each transmitted through varying routes of transmission</p> <ul style="list-style-type: none"> - The description of Adam's height as 60 cubits is found in all major hadith collections on the authority of Abu Hurayrah and other Companions <ul style="list-style-type: none"> - One way to resolve the contentions surrounding the hadith on Adam's height is to analyze its various routes and determine their epistemic status in comparison to the empirical objections

<p>Analysis of hadith</p> <p>Al-Shawkānī Abū al-Muzaffar al-Samʿānī</p>	<p>There are authentic āhād hadith that suggest that Adam was 60 cubits tall and that humankind then gradually decreased in height</p> <ul style="list-style-type: none"> - Based on an analysis of the various hadith, it is discovered that the majority of transmitters narrate the various hadith on the subject without the two contentious clauses <ul style="list-style-type: none"> - The height clause is arguably transmitted via Abū Hurayrah alone among the Companions <ul style="list-style-type: none"> - The height clause is also predominantly excluded in the second stratum of transmission, such as the narrators from Abū Hurayrah <ul style="list-style-type: none"> - All of this decreases the epistemic value of the contentious words, making them more zannī <p>According to legal theorists, the preponderance of narrators is a valid basis for prioritizing one of two conflicting sets of reports</p> <p>المَفْرُوضُ فِي التَّرْجِيحِ بِالْكَثَرَةِ، هُوَ كَوْنُ الْأَكْثَرِ مِنَ الرُّوَاةِ مِثْلُ الْأَقَلِّ فِي وَصْفِ الْعَدَالَةِ وَنَحْوِهَا</p> <ul style="list-style-type: none"> - “The transmission of the majority is epistemically stronger and further from error than the transmission of the minority” <p>لأن قول الجماعة أقوى في الظن وأبعد من السهو من قول الواحد وأيضاً أقرب إلى إفادة العلم</p>
<p>Textual omissions in hadith</p>	<p>Certain routes containing fewer clauses than other routes could be a case of convenient abridgement, deliberate omission due to a defect, or that the common source (e.g. Abu Hurayrah) relayed the hadith to some students without the addition</p> <ul style="list-style-type: none"> - The omission could be by the hadith compiler (e.g. al-Bukhari) or by a narrator somewhere along the chain <p>An analysis of the hadith appears to show that the narrators themselves did not omit the words, but rather differed on what their teacher transmitted</p>
<p>Sahīhayn</p> <p>Taqī ‘Uthmānī</p>	<p>Bukhari and Muslim narrate versions of the hadith that include the description of 60 cubits</p> <ul style="list-style-type: none"> - The inclusion of a hadith in their respective collections does not necessitate that they invariably deem every word of that report to be authentic <ul style="list-style-type: none"> - No one disagrees on the occurrence of errors by some narrators in some hadith in the two Sahīhs <p>ولا ينكر أحد وقوع الأوهام من بعض الرواة في بعض أحاديث الصحيحين</p> <ul style="list-style-type: none"> - Bukhari and Muslim relate both versions of the hadith, with and without the contentious clauses
<p>Miracle</p>	<p>Among the criteria for something to be considered a muʿjizah is that it correspond to a Prophet’s proclamation (daʿwā), prove his truthfulness and not be subject to challenge</p> <p>Our current knowledge of physics and biology suggests that humans could not have been anywhere near 90-feet tall while maintaining current physiological and anatomical properties</p>

	<ul style="list-style-type: none"> - To make a claim that goes against this would require evidence that is epistemically acceptable in thubūt and dalālah <ul style="list-style-type: none"> - The author's analysis proves that the contentious words found in the hadith of Adam are zannī in both transmission and semantic import <ul style="list-style-type: none"> - Using the three-tiered method is hermeneutically more appropriate than accepting the hadith at face value
Splitting of the moon	Comparing the height of Adam to the splitting of the moon is a false equivalence, because the moon's splitting is definitive in transmission and import
'Abd al-Fattāh Abū Ghuddah	Criticizing reports that the Prophet ﷺ was greeted by a gazelle: "These are flimsy, unreliable hadith that cannot be relied upon to establish an interruption in nature's habitual course. The implication of these reports can only be accepted via a preponderantly authenticated hadith (saḥīḥ rājiḥ)"
Implication of accepting the hadith	<p>If people were that large, everything else, such as their food and shelter would have been proportionately sized</p> <ul style="list-style-type: none"> - This would entail a drastically different world
Conclusion	<p>A case can be made to give credence to the scientific and archeological concerns while accepting versions of the hadith that do not include the description of height and subsequent gradual decrease</p> <p>A hybrid approach would be to prioritize the empirical objections by dismissing only the last part of the hadith while maintaining that Adam's height was 60 cubits in Paradise</p>