

Research Article

**Adam's Paradise**

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**Abstract**

And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers." But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."<sup>1</sup>

From the term "Go down" It is a statement on the descent was from the top to the bottom. the second face but Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."<sup>2</sup>

Quranic verses mentioning Adam's Paradise as:

1. And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers."<sup>1</sup>
2. [ Allah ] said, "Indeed, you are of those reprieved."<sup>2</sup>
3. O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.<sup>3</sup>
4. Then We said: "O Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery. "There is therein (enough provision) for thee not to go hungry nor to go naked, "Nor to suffer from thirst, nor from the sun's heat."<sup>4</sup>

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<sup>1</sup> Surah Al-Baqarah: 35

<sup>2</sup> Surah Al-A'raf: 15

<sup>3</sup> Surah Al-A'raf:27

<sup>4</sup> Surah Taha: 116-119

## Adam's Paradise

Paradise in which God Almighty inhabited Adam and his wife.

There is a difference of opinion about the nature of the paradise in which God Almighty indwelt Adam and his wife before descending to earth. There are seven sayings:

“It is the Garden of Eternity”<sup>3</sup> which the righteous will enter on the Day of Resurrection. This saying was well-known among the elite and the general public, and on it the Ahl al-Sunnah wal-Jama’ah<sup>4</sup> were unanimously agreed upon.

A- The Holy Quran :

The first argument:

And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers." But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."<sup>5</sup>

From the term “Go down” It is a statement on the descent was from the top to the bottom. the second face but Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."<sup>6</sup>

This is an indication that Adam and his wife were not on earth before that<sup>7</sup>, and this was confirmed to us by the Almighty’s verse : He said, "Therein you will live, and therein you will die, and from it you will be brought forth."<sup>8</sup>

### **Second argument:**

Then We said: "O Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery. "There is therein (enough provision) for thee not to go hungry nor to go naked, "Nor to suffer from thirst, nor from the sun's heat."<sup>9</sup> God Almighty described the Paradise of Adam with attributes that are not in the gardens of this world, but are bound to the Paradise of eternity<sup>10</sup> Al-Qurtubi said in a statement that the Most High said: O Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery . Any stand out to the sun and feel the heat. For there is no sun in Paradise, rather it is an elongated shadow, as between the rising of the dawn and the rising of the sun<sup>11</sup>.

### **Third argument:**

1. The word paradise is known as alif and lam in all places, And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will.

But do not approach this tree, lest you be among the wrongdoers."<sup>1</sup> And there is no paradise known to the addressees except the paradise of eternity, and the name of Paradise became a flag over it with predominance<sup>12</sup>, so Alif and Al-lam are defined and became like knowledge over it<sup>13</sup>.

**Forth argument:**

Then Satan whispered to him; he said, "O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?"<sup>2</sup>

If the Paradise that God Almighty inhabited Adam in this world and on this earth, Adam would have known Satan's lie, for Adam knows that the world is mortal, and that its possession is wearing out<sup>14</sup>.

**b- The Sunnah of the Prophet:**

**First argument:**

What Muslim narrated in his Sahih on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said:

"God, Blessed and Exalted Be He, gathers people, so the believers will rise until Paradise approaches them. Then they will come to Adam and say: O our father, open Paradise for us. He says: Did I expel you from Paradise except the sin of your father Adam!! " <sup>15</sup>

On the surface, this hadith indicates that the Paradise from which Adam was expelled is the one that the believers ask him to open for them<sup>16</sup>.

**The second argument:**

On the authority of Abu Huraira, on the authority of the Prophet, he said: "Adam and Moses argued, and Moses said to him: O Adam, you are our father, you revived us and brought us out of Paradise. Adam Moses three times"<sup>3</sup>. And if this paradise was on earth, they would have come out of orchards, they would not have come out from the paradise of eternity, when Moses blamed Adam.

**The third argument:**

On the authority of the Prophet, he said: "The believers will be imprisoned on the Day of Resurrection until they are concerned about that, and they will say: If we sought intercession to our Lord, He would relieve us from our place. This, he says: I am not there. He said: He mentions his sin that he afflicted, he ate from the tree and it was forbidden..."<sup>17</sup>.

**Fourth argument:**

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<sup>1</sup> Surah Al-Baqarah: 35

<sup>2</sup> Taha: 120

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On the authority of Abu Musa Al-Ash'ari <sup>18</sup> "When God, the Most High, expelled Adam from Paradise, He provided him with the fruits of Paradise and taught him the attribute of everything, so your fruits are the fruits of Paradise, but this one changes, and these do not change" <sup>19</sup>.

### **The second saying:**

A paradise that God Almighty prepared for Adam and his wife Eve, and made it a place of trial, and this paradise is not the paradise of eternity, which God made a home of reward <sup>20</sup>. In this Paradise, the scholars went to two doctrines: the first doctrine: it is in the heavens because they were brought down by God from it, and a group of exegetes said this<sup>21</sup>, as for the second doctrine: it is on the earth because he tested them in it by command and prohibition<sup>22</sup>. Some commentators<sup>23</sup>, some theologians <sup>24</sup>, and some contemporaries <sup>25</sup>.

### **The proponents of these sects cited a number of arguments:**

#### **A- The Holy Qur'an:**

first argument and [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."<sup>26</sup> He did not say that I will be placed in the paradise of eternity, so the angels said the Almighty's saying , Will You place upon it one who causes corruption therein and sheds blood, Here is an affirmation that God Almighty had informed them that the offspring of Adam would corrupt on earth, otherwise how could they say what they do not know, and it is known that the angels do not say a word and do nothing except with what they are commanded.<sup>27</sup>

They fear their Lord above them, and they do what they are commanded<sup>28</sup>.

#### **second argument:**

Then Satan whispered to him; he said, "O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?"<sup>1</sup>

If God had placed Adam and his wife in the paradise of eternity, then how did he not respond to his advice and lie to him in his saying: How do you guide me on something in which I am and I have given him <sup>29</sup>. "If it was the paradise of the immortal, he would not have eaten from the tree, hoping that he would be one of the immortals" <sup>30</sup>. And if the paradise in which God Almighty resided in Adam was the paradise of eternity, Adam would not have listened to what Iblis said, and because he is not in the paradise of eternity, Satan deceived him with eternity.

#### **Third argument**

[Allāh] said, "Descend from it [i.e., Paradise], for it is not for you to be arrogant therein. So get out; indeed, you are of the debased."<sup>31</sup> , If the Devil has come out of it, how can he ascend to the Garden of Eternity, which is the abode of Jerusalem, which only the pure and holy can enter, so

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<sup>11</sup> Taha: 120

how did the cursed abomination reach it?! And Iblees is an immoral person who has defied the command of his Lord, and the Paradise of eternity is not the abode of the sinners, but it is the abode of the righteous<sup>32</sup> and therefore it is not said: How did Iblees enter the Garden of eternity after he disobeyed and disbelieved? Because this is not a paradise of eternity, but rather a paradise in which the experience of applying the curriculum was practiced, and it was a practical application of the method of slavery, meaning that it did not come out with a theoretical principle, but rather came out with a practical approach, do and do not do, and what is permissible and what is forbidden, and sin and the temptation of Satan and repentance and forgiveness and return to God<sup>33</sup>.

**Fourth argument:**

The Garden of Eternity is not a house of immortality, rather it is a house of reward for the work of this world, and in it Adam and Eve were charged not to eat from the tree, and the Garden of Eternity, in which the righteous were promised fruits that are neither cut nor forbidden. And fruit, abundant [and varied], Neither limited [to season] nor forbidden<sup>34</sup>.

**Fifth argument:**

Because it is disputed that God Almighty created Adam on this earth from its soil and the angels prostrated to him and made him a successor in it. He did not mention in one place about Him, the Most High: nor from His Messenger that Adam was transferred from the earth to the heavens, and if the Almighty had moved him to heaven, he would have been more deserving of mention; Because that is the greatest gift, for it was the ascension to Adam of his body and soul from the earth to the highest heavens<sup>35</sup>, and it was known from this that he was created on earth, and that the paradise in which God made him dwell was on earth.

**Sixth argument:**

And as for those who were [destined to be] prosperous, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will - a bestowal uninterrupted.<sup>36</sup> The Paradise of Eternity does not come out of it, and the evidence for that is the saying of God Almighty No fatigue will touch them therein, nor from it will they [ever] be removed.<sup>37</sup> And the paradise in which Adam and his wife Eve were expelled from, this is evidence and confirmation that it is not the paradise of eternity. And if it was the abode of eternity, Adam would not have left it, and this exodus contradicts its name and description<sup>38</sup> because the paradise of eternity does not perish and its bliss does not fade, according to the Almighty's saying. The example of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous<sup>39</sup>.

**b- The Sunnah of the Prophet:**

1. The hadith of Ubayy bin Ka'b<sup>40</sup> he said: "Adam, when death approached him, said to his sons: O my son, I desire the fruits of Paradise, so they went to seek him, so the angels greeted them with

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his shrouds and his spices, and with them axes, shovels, and axes, and he craved the fruits of Paradise, so they said to them: Go back. The decree of your father has been decreed”<sup>41</sup>, this hadith apparently indicates that the paradise in which God Almighty resided, Adam and his wife, was on earth, and if it were in heaven, his children would not have gone out seeking for him fruits.

2. Imam al-Sadiq was asked about Adam’s Paradise, was it the Paradise of this world or the Gardens of the Hereafter? He said: It was from the gardens of this world in which the sun and the moon rise, and if it were from the gardens of the Hereafter, he would never leave it.

### **The third saying:**

The Garden of Adam is a Garden of Isthmus, and it contains opinions:

A- That the paradise of Adam is one of the gardens of the world and this was proven by the people of the house, so what is meant by being one of the gardens of the world is that it is an isthmus paradise in contrast to the paradise of eternity, and the point of inference is because staying in the isthmus after death and the end of the journey of misery stayed in the earth according to what came in the verses of the resurrection of the Holy Qur’an For whom is the dwelling of Al-Barzakh considered to dwell in the earth<sup>42</sup>, and this is indicated by the Almighty’s verse.

[ Allah ] will say, "How long did you remain on earth in number of years?" They will say, "We remained a day or part of a day; ask those who enumerate." He will say, "You stayed not but a little - if only you had known."<sup>43</sup> And the Day the Hour appears the criminals will swear they had remained but an hour. Thus they were deluded.<sup>44</sup>

### **b- Adam’s paradise**

is not one of the gardens of eternity, nor is it the garden of this world or a garden of its orchards. Because it is characterized by some of the characteristics of the paradise of eternity, such as permanent pleasure and not feeling hunger, thirst, pain, cold and heat, and it also contains some of the characteristics of the paradise of the world<sup>45</sup>.

### **Fourth saying:**

Aslam refrained from assigning it and defining it, and Abu Hanifa and Abu Mansur al-Maturdi went to it<sup>46</sup>.

### **Fifth saying:**

pause in the statement of the matter; Because everything is possible because of the arguments and evidence they presented, but the evidence is conflicting<sup>47</sup>.

### **Sixth saying:**

Many commentators have been exposed to the paradise from which Adam was expelled and did not mention the Holy Qur’an and it was not proven in the honorable Sunnah of the Prophet in the correct way, and the mind cannot comprehend it<sup>48</sup>.

**Seventh saying:**

The paradise that God Almighty inhabited, Adam and his wife, is a spiritual paradise, and it was not a real paradise.

This statement is clearly invalid. Because he diverted the words of the blessed verse from its apparent meaning to something else without evidence or suspicion of evidence.

Based on these data from the evidence and arguments in the question of the paradise in which God Almighty inhabited Adam and his wife, is it the paradise of eternity or something else? After presenting the statements that were said on the issue, the more correct opinion is that the second opinion is that it is a paradise on earth when it came in the saying of Imam al-Sadiq when he was asked about Adam's paradise, he said: "Paradise from the gardens of this world, in which the sun and the moon rise, and if it were from the gardens of the Hereafter, he would never come out of it"<sup>49</sup> And what Al-Shaarani went to <sup>50</sup>is that it is a paradise in which Adam (the experience of applying the curriculum) practiced.

With an emphasis on the preponderance of one of the sayings in the matter, there is no harm in it, because it is an issue on which no foundation of religion is built and no legal ruling depends on it, so the difference in it is easy.

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<sup>1</sup> Surah Al-Baqarah: 35- 36

<sup>2</sup> Surah Al-Baqarah: 36

<sup>3</sup> start and date; Al-Mutahhar bin Taher Al-Maqdisi (d. 355 AH), publisher, Religious Culture Library, d.t.; 1 / 85, Flags of Prophecy Sheikh Abu Al-Hasan Ali bin Muhammad Al-Mawardi Al-Shafi'i (d. 455 AH), Dar al-Kutub al-Ilmiyya, Beirut - Lebanon, 1/1/1406 AH - 1986 AD: 39, the beginning and the end; Imam Imad Al-Din Ismail bin Omar bin Kathir Al-Qurashi Al-Shafi'i (d. 774 AH), achieved by Hassan Abdel-Mannan, International Ideas House 1/61.

<sup>44</sup> See: Explanation of Sahih Al-Bukhari Abu Al-Hasan Ali bin Khalaf bin Abdul-Malik, Ibn Battal, Al-Rasheed Library, Riyadh, 1, 1420 AH, 10/319, the purpose is scientific investigations and modern studies about heaven, Adlan bin Sari Al-Anzi, presented by the updated Sheikh Abdullah bin Abdul Rahman Al-Saad, Dar Al-Qasim Publishing, Riyadh, 1st / 1426H: 385

<sup>5</sup> Surah Al-Baqarah: 35- 36

<sup>6</sup> Surah Al-Baqarah: 36

<sup>7</sup> Look: the one of the souls to the land of joys; Imam Abdullah Abi Abdullah Muhammad bin Abi Bakr bin Ayyub Ibn Qayyim Al-Jawziyah (died 751 A.H.) Investigated by Zaid bin Ahmed Al-Nashiri; House of Science Benefits for Publishing: 26.

<sup>8</sup> Surah Al-A'raf: 25

<sup>9</sup> Surah Taha: 116-119

<sup>10</sup> See: Prophecy and the Prophets, Muhammad Ali Al-Sabouni, 3rd Edition, 1405 AH, Al-Ghazali Library, Damascus - PO Box 484, 130

<sup>11</sup> See: Whole of the provisions of the Qur'an; Muhammad bin Ahmed al-Qurtubi, Nasir Khusraw Publications, 1, 1406 AH: 11/254.

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<sup>12</sup> See: Key to the House of Happiness, the Guardianship of Knowledge and Will, Imam Abi Abdullah bin Abi Bakr bin Ayyub bin Qayyim Al-Jawziyah (d. 751 AH), investigation by Abdul Rahman bin Hassan bin Qaid, Dar Al-Fawa'id Publishing House.

<sup>13</sup> See: Al-Tibyan fi Tafsir Al-Qur'an, Sheikh of the community, Abu Jaafar Muhammad bin Al-Hassan Al-Tusi, (d. 460 AH), achieved by the investigator Sheikh Agha Buzurk Al-Tahrany, House of Revival of Arab Heritage, Beirut - Lebanon: 1/156.

<sup>14</sup> See: Majma` al-Bayan, al-Tabarsi: 1/195, and see: Hady al-Awwa al-Awwa` wa al-Afrah, Ibn Qayyim: 58.

<sup>15</sup> The Companion Abu Hurair al-Dawsi, the companion of the Messenger of God, and most of them are recent, and his name differed greatly. In Islam, Abdullah, and it was said: Abd al-Rahman, embraced Islam in the year of Khaybar and witnessed it, and he died in Al-Aqiq in the year 57 AH. See: Lion of the Forest, Ibn Al-Atheer: 6/313.

<sup>16</sup> Narrated by Muslim in his Sahih, Book of Faith, Chapter: The lowest rank in Paradise, Hadith No. (329): 1/186.

<sup>17</sup> See: One of the Spirits to the Land of Weddings, Ibn Qayyim, 56.

<sup>18</sup> Al-Bukhari included it in his Sahih - The Book of Destiny - Adam and Moses argue with God: 4 / 126

<sup>19</sup> Al-Bukhari included it in his Sahih: The Book of Unity, Chapter: The saying of God Almighty: {Faces that day will be radiant, gazing at their Lord} Hadith No. (6886): 22/448.

<sup>20</sup> Abu Musa Al-Ash'ari is Abdullah bin Qais bin Salim bin Harb Abu Musa from Bani Al-Ash'ari. He was born in Yemen and came to Mecca at the advent of Islam. He embraced Islam and migrated to Abyssinia, then the Prophet sent him to Yemen. He moved to Kufa and put him in charge of it, and during the era of Imam Ali (□) he was dismissed and he died in Kufa in the year 44 AH. See: Al-Alam, Al-Zarkali: 4 / 114.

<sup>21</sup> It was included by Al-Hakim in Al-Mustadrak: 2 / 592, Hadith number 3996, and Al-Bazzaz in his Musnad Hadith number (3030).

<sup>22</sup> See: Beginning and History, al-Mutahhar ibn Taher al-Maqdisi, 1/85. Flags of Prophecy by Al-Mawardi 39, the beginning and the end 1/61.

<sup>23</sup> See: Al-Tafsir Al-Kabeer, Al-Fakhr Al-Razi, 3/452, and see: Al-Mizan in the Interpretation of the Qur'an, Muhammad Husayn Al-Tabataba'i: 1/135, and see: Al-Amthal in the Interpretation of the Book of God revealed, Nasser Makarim Al-Shirazi: 1/167.

<sup>24</sup> See: Beginning and History, al-Mutahhar ibn Taher al-Maqdisi: 1 / 85.

<sup>25</sup> See: Key to the House of Happiness, Ibn Qayyim: 27-70.

<sup>26</sup> See: Key to the House of Happiness, Ibn Qayyim: 54, and see: The Ones of Spirits to the Land of Joys, Ibn Qayyim: 50.

<sup>27</sup> See: Safwa Al-Athar and Concepts in the Interpretation of the Great Qur'an, Abdul Rahman bin Muhammad Al-Dosari, Al-Rasheed Library - Riyadh, 2, 1404 AH: 1/92, and see: Interpretation of Al-Manar, Muhammad Rashid Rida, Dar Al-Maarifa - Beirut, 2nd Edition, d.T.: 1 /277, and see: Tafsir Al Shaarawy, Muhammad Metwally Al Shaarawy, Publisher: Media Protected Company. i, d.t.: 2/258

<sup>28</sup> Surat Al-Baqarah / 30.

<sup>29</sup> See: Key to the House of Happiness, Ibn Qayyim, 30

<sup>30</sup> Surah An-Nahl / 50.

<sup>31</sup> See: Majma' al-Bayan fi Tafsir al-Qur'an, al-Tabarsi: 1/194, Miftah Dar al-Sa'ada, Ibn Qayyim, 30, see: Hady al-Awwa', Ibn Qayyim: 68



<sup>32</sup> Separation of boredom, whims and bees; Imam Abi Muhammad Ali bin Ahmed, known as Ibn Hazm Al Dhahiri

(died 456 AH), investigation by Dr. Muhammad bin Ibrahim Nasr, Dr. Abdul Rahman Amira, Dar Al-Jeel Beirut, 2, 1416 AH: 4/142

<sup>33</sup> Al-Tibayan fi Tafsir Al-Qur'an, Al-Tusi, Part 1: 156.

<sup>34</sup> Surah Al-A'raf /13.

<sup>35</sup> See: Miftah Dar al-Sa'ada, Ibn Qayyim, 31, and see: The Gifts of the Most Merciful in the Interpretation of the Qur'an, Grand Ayatollah Sayyid Abd al-Ala al-Moussawi al-Sabzwari, Ahl al-Bayt Institution, 2nd Edition, 1409 AH, Part 1: 1/177.

<sup>36</sup> Hud :108

<sup>37</sup> Surah Al-Hijr / 48.

<sup>38</sup> See: Al-Mizan fi Tafsir Al-Qur'an, Al-Tabataba'i, 1/132.

<sup>39</sup> Surah Ar-Ra'd / 35.

<sup>40</sup> He is Ubayy bin Kaab bin Qais bin Obaid bin Amr bin Malik bin Al-Najjar, Al-Ansari Al-Najjari, the master of the reciters and he was a master of great destiny, and he is one of the four Khazrajite reciters who compiled the Holy Quran during the lifetime of the Messenger of God. He died during the reign of the third Caliph. See: The Beginning and the End, Ibn Kathir: 7/97.

<sup>41</sup> It was included by Ibn Sa'd in al-Tabaqa al-Kubra, suspended: 1/33.

<sup>42</sup> It was included by Al-Kulayni in Al-Kafi, Al-Kulayni: 3/247.

<sup>43</sup> See: Al-Mizan in the Interpretation of the Qur'an, Sayyid Muhammad Husayn Al-Tabataba'i: 1 / 139

<sup>44</sup> Surah Al-Muminoon/112-114.

<sup>45</sup> Surah Al-Rum / 55-56

<sup>46</sup> See: Tasnim in the interpretation of the Qur'an, the scholar Sheikh Abdullah Al-Jawadi Al-Tabari Al-Amli, Al-Isra Center for Printing and Publishing, 1, 1436 AH: 3/361.

<sup>47</sup> See: Safwat al-Bayan for the meanings of the Qur'an, Sheikh Hussein Muhammad Makhloof, Al Shorouk Press - United Arab Emirates, 2, 1402 AH: Part 1, p. 13.

<sup>48</sup> See: Hady al-Awwa', Ibn Qayyim, 50, Miftah Dar al-Sa'ada, Ibn Qayyim: 57.

<sup>49</sup> It was included by al-Kulayni in al-Kafi, 3/247

<sup>50</sup> Al-Sha'arani is Mahmoud Metwally Al-Sha'arani, an Egyptian sheikh, religious scholar, and former Minister of Endowments in Egypt. He is considered one of the most famous interpreters of the meanings of the Qur'an in the modern era. He was born in Egypt in 1329 AH and died in 1419 AH.