Heaven in the Perspective of the Qur'an

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ABSTRACT

Heaven is one of the fundamental concepts in Islamic teachings and holds an important position in discussions of faith and eschatology. The Qur'an comprehensively explains heaven as a place of recompense for humans after worldly life. This article aims to examine the concept of heaven from the perspective of the Qur'an, focusing on its definition, the criteria of its prospective inhabitants, and the forms of pleasure promised within it. This study employs a library research method using a thematic interpretation (*maudhu'i*) approach. The findings indicate that heaven is understood as a place of eternal life filled with happiness and safety, designated for those who are faithful, pious, and perform righteous deeds. The pleasures of heaven in the Qur'an include both material and spiritual delights, such as a beautiful environment, abundant provision, pure companions, and the attainment of Allah's pleasure as the highest form of bliss. The concept of heaven in the Qur'an serves not only as a promise of the hereafter but also as a motivation for humans to live in accordance with the values of faith and piety.

Keywords: *heaven, Qur'an, faith, righteous deeds, pleasure.*

1) INTRODUCTION

The interpretation of the Qur'an, when viewed from the sources of interpretation, can be classified into two types: tafsir bi al-ma'thur and tafsir bi al-ra'y, each employing different interpretative techniques. Generally, scholars interpret the verses sequentially according to their arrangement in the mushaf. This systematic approach is known as the tahlili method. In addition, some scholars apply the ijmali, muqaran, and mawdhu'i methods. [1]

Efforts to interpret the verses of the Qur'an using the mawdhu'i method in the contemporary era are considered urgent and significant, as this approach leads to a more accurate and comprehensive understanding of a particular theme or topic under discussion.

One of the Qur'anic themes that is interesting to explore is that which relates to heaven. It is considered intriguing because, although the concept of heaven is frequently discussed among scholars,

[1]Abd. Muin Salim, *Metodologi Tafsir; Sebuah Rekonstruksi Epistimologis Memantapkan Keber-adaan Ilmu Tafsir sebagai Disiplin Ilmu* "Orasi Pengukuhan Guru Besar" (Ujungpandang: IAIN Alauddin, 1999), h. 22-33.

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its actual reality remains unclear. It has never been seen by the eyes, heard by the ears, nor conceived in the human mind. This is in accordance with the hadith of the Prophet Muhammad SAW:

قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ ٱلْجَنَّةَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ[2]

Meaning:

> The Messenger of Allah (peace be upon him) said: "Indeed, paradise has never been seen by any eye, never been heard by any ear, and has never occurred to the human mind."

From another perspective, when the topic of heaven is discussed through a thematic interpretation approach, it becomes more accessible to the general public. This is because heaven, as frequently described in the Qur'an, represents eternal happiness in the hereafter, and every individual aspires to attain it. Therefore, presenting this topic through thematic interpretation makes it easier for people to understand and relate to its meaning and significance in their lives.

Based on the background described above, the main issue discussed in this article is how heaven is portrayed in the Qur'an from the perspective of thematic interpretation. For further explanation, this study is formulated into several sub-problems as follows:

a. What is the concept of heaven according to the Qur'an?
b. What are the characteristics of the prospective inhabitants of heaven?
c. How is the description of the pleasures of heaven presented?

This discussion aims to formulate an accurate definition of heaven according to the Qur'an, to identify those who are entitled to receive the reward of heaven, and to describe the conditions of heaven filled with various forms of pleasure. With these objectives, this study is expected to contribute to academic discourse by serving as a reference for understanding the concept of heaven in the Qur'an and motivating individuals to follow the path that leads to the attainment of eternal happiness in heaven.

2) RESULTS AND DISCUSSION

The Definition of Heaven

[2]Abu Abdullah Muhammad bin Mugh³rah al-Bardizbah al-Bukhariy, *al-Syarh al-Kutub al Tis'ah Kitab Bad' al-Khalq,* nomor hadis 3005.

Heaven refers to the realm of the hereafter that brings happiness to the human soul, where it will dwell eternally.[3] Heaven is an extraordinary reward prepared by Allah (SWT) for His beloved and obedient servants. It is a place filled with pleasure and delight.[4] In the Qur'an, heaven is referred to by the term jannah (الجنة). The term jannah appears in the Qur'an in singular form (جنة/الجنة), dual form (جنتان/جنتين), and plural form (جنات). According to Mu'jam al-Mufahras li Alfaz al-Qur'an, these terms and their derivatives appear a total of 146 times in the Qur'an. [5]

The term jannah is derived from the root word "جنن" (j-n-n), which consists of three letters: jim (ج), nun (ن), and nun (ن), and carries the basic meaning of al-satr (الستر), namely "to cover" or "to conceal." [6] Because the original verb janana is considered difficult to pronounce and uncommon in usage, it was modified according to the rules of ishtiqāq (derivation) by doubling the consonant (adding tashdīd), resulting in the forms janna – yajunnu – jannan. From this root, several related words are derived, such as junna and junūn, meaning "madness" or "loss of reason"; jinn, jānn, and jinnah, meaning "jinn" or "invisible beings"; janīn, meaning "a fetus in the womb"; and jannah (plural: jinān or jannāt), meaning "garden."

The term al-jannah as presented in the Qur'an in the sense of a garden refers to a cool and pleasant park adorned with various forms of splendor, shaded by lush vegetation, and protected from storms. Arabs who lived in desert regions were deeply pleased when al-jannah was described to them as a garden with such characteristics. In ancient times, they generally longed to escape the dryness of the desert and reach fertile oasis areas, which represented extraordinary happiness for them. Therefore, finding al-jannah, especially when it was surrounded by flowing water, naturally became a special spiritual attraction for them. [7]

From this perspective, al-jannah, in the sense of a cool garden or park, has been regarded as a form of pleasure for people in general and for Arab society in particular. The meaning of jannah as

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[3] Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, edisi ketiga (Jakarta: Balai Pustaka, 2003),.h. 1109.

[4] Umar Sulaiman al-Asykar,*The Final Day: Paradise and Hell,* terj. H. Fanis Ismail, *Hari Akhirat: Surga dan Neraka* (Cet. I; Jakarta: PT Serambi Ilmu Semesta, 2000), h. 123.

[5]Muhammad Fu'ad 'Abd. al-Baqy, *al-Mu'jam al-Mufahras li Alfaz al-Qur'an al-Kar³m* (Bair-t: Dar al-Fikr, 1992), h. 228-231.

[6]Abi Husayn Ahmad bin Faris bin Zakariya, *Mu'jam Maqayis al-Lughah,* jilid I (Mesir: Isa al-Bab al-Halab wa Awladuh, 1972), h. 482.

[7]Cyril Glasse, *Ensiklopedi Islam* Terj. oleh Ghufran A Mas'adi (Cet. I; Jakarta: PT. RajaGrafindo Persada, 1996), h. 190.

"garden" can be found in Qur'an Surah Saba (34): 15–16, which narrates the ingratitude of the people of Saba toward Allah's blessings and the consequences of their actions, namely:

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ ءَايَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ(15)فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِنْ سِدْرٍ قَلِيلٍ(16)

Meaning:

> Indeed, for the people of Saba there was a sign in their dwelling place: two gardens on the right and on the left. (It was said to them), "Eat from the provision of your Lord and be grateful to Him. Your land is a good land, and your Lord is Most Forgiving." But they turned away, so We sent upon them a devastating flood, and We replaced their two gardens with two gardens bearing bitter fruit, tamarisk trees, and a few lote trees.[8]

The term al-jannah (الجنة) in Arabic can also mean "garden" (rawdhah / روضة) and bustān (بستان), meaning "orchard" or "garden." M. Quraish Shihab explains that in the verse, Allah affirms that there was indeed a sign of His power for the people of Saba in their place of residence, which was located not far from the city of Saba in southern Yemen. The two signs referred to were two clusters of gardens surrounding their land, on the right and on the left. [9]

On the other hand, the term al-jannah (الجنة) as mentioned in the Qur'an also refers to "the Garden of Prophet Adam (عليه السلام)" together with his wife, "Hawa (حواء)," which they inhabited before being sent down to the earth. This is stated in Allah's word in Surah al-Baqarah (2):35:

وَقُلْنَا يَاآدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ ...

Meaning:

> And We said, "O Adam, dwell, you and your wife, in this garden, and eat freely and abundantly from wherever you wish, but do not approach this tree, …"[10]

The word الْجَنَّةَ (al-jannah) in this verse refers to a place filled with trees in such great number and density that they obscure one's view.[11]

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[8]Kementerian Agama RI, *al-Qur'an dan Terjemahnya,* (Semarang: Toha Putra, 2014), h. 685-686

[9]M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an,* Vol. 11 (Cet. IV; Jakarta: Lentera Hati, 2011), h. 362.

[10]Kementerian Agama RI*., al-Qur'an dan Terjemahnya*, h. 14

[11]M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an,* Vol 1, h. 139.

From the explanation above, it can be understood that the paradise inhabited by Prophet Adam (peace be upon him) and the pleasure he experienced there are not the same as the paradise and pleasures to be attained in the Hereafter, which come after passing through several stages, beginning with death, followed by the realm of barzakh, the Day of Judgment, the Plain of Gathering (Mahshar), and finally paradise. According to Muh. Galib, the paradise once inhabited by Prophet Adam (peace be upon him) could indeed be the paradise of the Hereafter, since God is not bound by space and time and is not limited by the past, present, or future.[12]

In simple terms, death can be defined as maut, meaning the cessation of life. However, it does not imply the complete disappearance of human existence, because after death there is a new life for human beings, just as before their presence on earth, they had experienced a state of nonexistence.[13] The Qur'an clearly informs that humans experience death twice, while life is experienced at least twice and possibly three times. Specifically, on the Day of Judgment, disbelievers will say: "Our Lord, You have caused us to die twice and given us life twice; now we confess our sins."[14] Thus, the second death does not result in nonexistence. Rather, it is a process through which humans move from the worldly realm to another realm, namely the realm of barzakh.

From a linguistic perspective, barzakh means a barrier or separator between two things. In the Qur'an, the word barzakh appears twice. First, it refers to the separation between river water and seawater,[15] so that neither transgresses the other: the seawater does not make the river water salty, nor does the fresh river water make the seawater fresh. Second, it describes the condition of sinful people at the time of their death.[16] In this context, barzakh refers to the period that separates worldly life from the Hereafter,[17] namely the time between death and resurrection until the occurrence of the Day of Judgment.

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[12]Muh. Galib, *Penjelasan dan Ulasan dalam Forum Seminar Makalah tentang Surga Menurut Alquran* (Makassar: Tanggal 2 Januari 2006)

[13]QS al-Insan/76: 1.

[14]QS Ghafir/40: 11

[15]QS al-Rahman/55: 19-20

[16]QS. al-Mu'minun/23: 99-100

[17]Sementara ulama menjadikan alam Barzah sebagai bagian dari alam akhirat, karena siapa yang meninggal dunia telah masuk ke alam akhirat. Ada juga yang memahami-nya belum wajar disebut sebagai alam akhirat, karena QS. al-Mu'minun/23: 99-100 menyatakan bahwa dia berfungsi sebagai pemisah yang menghalangi seseorang kembali ke dunia dan menghalanginya pula menuju alam kebangkitan yang mereka pahami sebagai alam akhirat. Betapapun, Barzah bukan alam duniawi, walau lebih dekat ke alam dunia.

Belief in resurrection on the Day of Judgment is one of the pillars of faith. On that day, humans will be brought back to life, and with their eyes humbled, they will emerge from their graves (leaving the realm of barzakh in which they were confined) in great multitudes, like swarming locusts. They will hasten toward the caller, that is, toward the place to which they are summoned, namely the Plain of Gathering (Mahshar).[18]

On the Plain of Mahshar, all human beings will gather before the presence of Allah.[19] They will be held accountable by reading the record of their lives during their time in the world.[20] These records are contained in what is called the "Book of Deeds" (Kitab al-A'mal). Those who receive their books in their right hands will proudly invite others to see them,[21] and after completing the process of reckoning, they will enter paradise.

Based on the explanation above, it can be concluded that the true and ultimate pleasures of paradise are not attained in this world, but will be obtained in the Hereafter after passing through a long and gradual process.

Prospective Inhabitants of Heaven

In Qur'anic terminology, the inhabitants of heaven are referred to as ahl al-jannah and ashḥāb al-jannah. Those who belong to this category are described in detail in the verses of the Qur'an that contain the term al-jannah. The term al-jannah, along with its various derivatives, appears more frequently in the accusative form (manṣūb) in the Qur'an, indicating a tendency to function as an object. As an object, this suggests that heaven does not come to humans automatically, but rather requires earnest effort to attain it.

This is where the relevance of the Qur'anic call for Muslims to consistently perform righteous deeds becomes evident. The more righteous deeds a person performs, the more they progress toward the level of piety (taqwa). Through this piety, a person may be regarded as ahl al-jannah or ashḥāb al-jannah.[22] However, this does not mean that believers who have not yet reached the level of the muttaqīn are excluded from entering it. Allah says in Surah al-A'raf (7):42:

[18]QS al-Qamar/54: 7-8
[19] QS Ibrahim/14: 48
[20]QS al-Isra'/17: 14
[21]QS al-Haqqah/69: 19-20
[22]Misalnya redaksi ayat QS. al-Ra'd/13: 36, juga QS Muhammad/47: 15

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

Meaning:

And those who believe and do righteous deeds We do not burden any soul beyond its capacity they are the inhabitants of Paradise; they will abide therein forever.

The term āmanū (آمنوا) in the verse above refers to all Muslims and those who perform righteous deeds (al-'āmilūn al-ṣāliḥāt), as mentioned in Surah al-Zukhruf (43): 68–70.

يَاعِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ(68)الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ(69)ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ(70)

Meaning:

"O My servants, there will be no fear upon you this Day, nor will you grieve—those who believed in Our signs and were submissive. Enter Paradise, you and your spouses, in happiness."

Also included among the prospective inhabitants of heaven are those who are sincere in practicing the teachings of religion, as stated in Surah al-Ṣāffāt (37):40–43.

اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ اُولٰۤىِٕكَ لَهُمْ رِزْقٌ مَّعْلُوْمٌۙ فَوَاكِهُ ۚ وَهُمْ مُّكْرَمُوْنَۙ فِيْ جَنّٰتِ النَّعِيْمِۙ

Meaning:

But the sincere servants of Allah. They will have a known provision fruits and they will be honored in gardens of delight.

Other inhabitants of paradise are those who, in addition to believing and performing righteous deeds, are also characterized by patience and reliance upon Allah (tawakkul), as stated in Surah al-'Ankabūt (29):58–59.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفًا تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۗ نِعْمَ اَجْرُ الْعٰمِلِيْنَۙ الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ

Meaning:

And those who believe and perform righteous deeds We will surely place them in lofty dwellings in Paradise, beneath which rivers flow, wherein they will abide forever. That is the best reward for those who do good those who are patient and place their trust in their Lord.

Alternatively, prospective inhabitants of heaven may also be those who remain steadfast (istiqāmah), as stated in Surah al-Aḥqāf (46):13–14.

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَۚ اُولٰۤىِٕكَ اَصْحٰبُ الْجَنَّةِ خٰلِدِيْنَ فِيْهَاۚ جَزَاۤءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ

Meaning:

Indeed, those who say, "Our Lord is Allah," and then remain steadfast, there will be no fear upon them, nor will they grieve. They are the inhabitants of Paradise; they will abide therein forever, as a reward for what they used to do.

Those who are humble and devoted to Allah are also among the prospective inhabitants of heaven, as stated in Surah Hūd (11):23.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاَخْبَتُوْٓا اِلٰى رَبِّهِمْۙ اُولٰۤىِٕكَ اَصْحٰبُ الْجَنَّةِۚ هُمْ فِيْهَا خٰلِدُوْنَ

Meaning:

Indeed, those who believe, perform righteous deeds, and humble themselves before their Lord are the inhabitants of Paradise; they will abide therein forever.

There is also evidence that the prospective inhabitants of heaven include al-kāẓimīn al-ghayẓ (QS Āli 'Imrān [3]:133), namely those who restrain their anger. This is further reinforced by the following hadith:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّه عَنْهُ قَالَ عَنْ رَسُولِ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ كَظَمَ غَيْظَهُ وَهُوَ يَقْدِرُ عَلَى أَنْ يَنْتَصِرَ دَعَاهُ اللَّهُ تَبَارَكَ وَتَعَالَى يَوْمَ ٱلْقِيَامَةِ رِضَى[23]

Meaning:

It is narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: "Whoever restrains his anger while being able to act upon it, Allah (SWT) will fill his heart with pleasure on the Day of Resurrection."

In addition to the verses mentioned above, along with this hadith and certainly other supporting evidences, it is explained that the prospective inhabitants of heaven are those who believe, perform righteous deeds, and are Muslims who possess noble qualities, attitudes, and

[23]Abu Abdullah Ahmad Ibn Hanbal, *Musnad Ahmad bin Hanbal*, nomor hadis 15066

behaviors, such as sincerity, love for Allah, patience, reliance upon Him (tawakkul), steadfastness (istiqāmah), and humility before Allah (SWT). In brief, the prospective inhabitants of heaven are those who are pious (muttaqīn). As for who the pious are according to the Qur'an, Allah (SWT) says in Surah al-Mā'idah (5):35:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَابْتَغُوْٓا اِلَيْهِ الْوَسِيْلَةَ وَجَاهِدُوْا فِيْ سَبِيْلِهٖ لَعَلَّكُمْ تُفْلِحُوْنَ

Meaning:

> "O you who believe, fear Allah and seek the means of closeness to Him, and strive in His cause, so that you may attain success."

Muhammad Mutawalli al-Sha'rawi explains that the interpretation of اتَّقُوا اللَّهَ in this verse is to obey all of His commands and to fear His punishment by avoiding all of His prohibitions. Meanwhile, the interpretation of وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ is to seek that which leads human beings to His pleasure.[24] This means should be something that Allah loves and has prescribed or established in His law. The word wasīlah (means/intermediary) may also refer to a rank (manzilah) in Paradise. Furthermore, in another verse, namely in Surah Āli 'Imrān (3):15, Allah (SWT) says:

قُلْ أَؤُنَبِّئُكُمْ بِخَيْرٍ مِنْ ذَلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

> Meaning: "Say, 'Shall I inform you of something better than that?' For those who are mindful of Allah, with their Lord are gardens beneath which rivers flow, wherein they will abide forever, and purified spouses, and the pleasure of Allah. And Allah is All-Seeing of His servants."

Based on the explanation above, and upon closer examination of Surah Āli 'Imrān (3):15, two main points can be emphasized. First, in this verse, Allah (SWT) mentions gardens (jannah) beneath which clear rivers flow as a reward for those who are pious. This corresponds to the mention of farmlands (al-ḥarth) in the previous verse (verse 14) as one of the adornments of

[24]Muhammad Mutawalli al-Sya'rawi, *Anfu Ahl al-Jannah Ta'arrafu 'al-Ashab al-Jahim,* diterjemahkan oleh Abdul Hayyie al-Kattani *et all,* dengan judul *Siapa Penghuni Surga dan Siapa Penghuni Neraka* (Cet. I; Jakarta: Gema Insani Press, 2001), h. 57-58

worldly life (matā'al-dunyā). Second, Surah Āli 'Imrān (3):15 refers to purified spouses in Paradise, corresponding to the mention of women in the previous verse (verse 14). This reflects the beauty of the Qur'anic style (uslūb), which employs sentence structures that arouse curiosity about what is to be conveyed.

Here, it can also be seen that there is a strong correlation between the command to be pious and the mention of worldly adornments. Thus, the concept of piety in this context does not mean withdrawing from worldly pleasures, nor is it limited to ritual practices such as prayer and fasting. Rather, piety means safeguarding oneself from actions that provoke Allah's wrath and lead a person toward Hell. Therefore, Allah (SWT) has granted worldly adornments to be utilized and managed as means to attain His pleasure.

For this reason, the word taqwā in Surah al-Mā'idah (5):35, which was cited earlier, is linked with the word "Allah" in the expression ittaqullāh (fear Allah). In another verse, the expression ittaqū al-nār (fear the Fire) is also used. This implies that fearing Allah is inseparable from fearing Hell, since fearing Hell means fearing Allah's wrath, and the punishment of Hell is a manifestation of His wrath.

Description of the Pleasures of Heaven

The pleasures in Paradise are eternal and everlasting happiness. In QS Hud/11:108, Allah says: وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا (As for those who are blessed, their place is in Paradise, where they will abide forever). All the pleasures of Paradise are obtained freely and are enjoyed by its inhabitants in a broad and spacious manner. In QS Ali Imran/3:133 it is stated: وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ, which some commentators explain as meaning that the "width" mentioned in this verse is not intended by Allah (SWT) as the opposite of length, but rather as spaciousness and greatness. This is because in Arab tradition, when people wish to describe

something as spacious (sa'ah), they say that it is wide.[25] Therefore, it can be understood that Paradise is extremely vast and spacious. Everything that exists in this world exists there, and even more.

One indication that Paradise is indeed vast is that, in various narrations, it is mentioned that Paradise has many gates. The large number of gates and levels in Paradise serves as evidence of its vastness, deliberately create d so that its inhabitants may enjoy its pleasures to the fullest.

The pleasures of Jannat 'Adn can be found in QS al-Taubah/9:72; QS al-Saff/61:12; QS al-Mu'min/40:8; and QS al-Ra'd/13:23. These verses describe Jannat 'Adn as a place in which clear rivers flow and where there are beautiful maidens. Likewise, Jannat al-Na'im, which is mentioned in the Qur'an eleven times,[26] also contains pleasures such as clear rivers, delicious drinks, pure maidens, and inhabitants who are surrounded by eternally youthful servants with rows of cups and pitchers, wine that does not intoxicate, and other delights. Similar pleasures are also found in Jannat al-Firdaws, as mentioned in QS al-Kahfi/18:107 and QS al-Mu'minun/23:11. Furthermore, in Jannat al-Ma'wa, its inhabitants also experience similar pleasures. Jannat al-Ma'wa is located near Sidrat al-Muntaha.

One of the gates of Paradise is called Dar al-Salam. In QS Yunus/10:25 and QS al-An'am/6:127, it is stated that the inhabitants of Dar al-Salam receive the protection of their Lord and are not afflicted by humiliation. In addition, there is also Maqam al-Amin, as mentioned in QS al-Dukhan/44:51, which explains that there are many clear springs and beautiful garments.

Wherever the inhabitants of Paradise may be whether in Jannat 'Adn, Jannat al-Na'im, Jannat al-Firdaws, Jannat al-Ma'wa, Dar al-Salam, or Maqam al-Amin they are constantly occupied with various pleasures. This is based on the words of Allah (SWT) in QS Yasin/36:55–58,

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[25]Ahmad Mustafa al-Maraghi, *Tafs³r al-Maragi,* jilid I (Me¡ir: Mustafa al-B±by al-¦alab wa Awl±duh, 1973), h. 267

[26]QS. al-Taubah (9): 72; QS. al-ra'd (13): 23; QS. al-Nahl (16): 31; QS. al-Kahfi (18): 31; QS. Maryam (19): 61; QS. Thaha (20): 76; QS. Fathir (35): 33; QS. Shahd (38): 50; QS. al-Mu'min (40): 8; QS. al-Shaf (61): 12; dan QS. al-Bayyinah/91: 8

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فَاكِهُونَ(55)هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَّكِئُونَ(56)لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ(57)سَلَامٌ قَوْلًا مِنْ رَبٍّ رَحِيمٍ(58)

Meaning:

> Indeed, on that Day the inhabitants of Paradise will be joyfully occupied in their activities. They and their spouses will be in shady places, reclining on couches. In Paradise, they will have fruits and will obtain whatever they ask for. It will be said to them, "Peace," as a greeting from the Most Merciful Lord.

The meaning of the clause "فِي شُغُلٍ فَاكِهُونَ" is that the inhabitants of Paradise will be occupied with the various forms of pleasure bestowed upon them by Allah (SWT). The word "فَاكِهُونَ" (joyful) means being happy and delighted.[27] They rejoice because they experience these pleasures and receive greetings from their Lord, سَلَامٌ قَوْلًا مِنْ رَبٍّ رَحِيمٍ.

A systematic description of the pleasures of Paradise can also be found in the verses of QS al-Rahman/55, which state that in Paradise there are trees and fruits (verse 48). In both of them, there are two flowing springs (verse 50), and there are various kinds of fruits in pairs (verse 52). The inhabitants recline on carpets lined with silk, and the fruits are brought near to be picked (verse 54). There are also modest maidens who lower their gaze, whom neither humans nor jinn have touched before them (the inhabitants of Paradise who become their husbands) (verse 56). They are as if they were rubies and coral (verse 58).

Finally, the pleasures attained by the inhabitants of Paradise are summarized in QS Fushshilat/41:31, namely: وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ (Therein you will have whatever your souls desire, and therein you will have whatever you ask for).

3) CONCLUSIONS

Based on the issues that have been formulated and their relation to the discussion presented above, several conclusions can be drawn as follows:

[27]Al- Raghib al-Ashfahani, *Mufradat Alfaz al-Qur'an* (Cet. I; Damsyiq: Dar al-Qalam, 1992), h. 643.

a. In the Qur'an, heaven is referred to as al-jannah, which is a vast and beautiful garden in the Hereafter, filled with various forms of pleasure. These pleasures have never been seen by any eye, heard by any ear, nor conceived by the human mind.
b. The prospective inhabitants of heaven (ahl al-jannah/ashḥāb al-jannah) are those who believe, perform righteous deeds, and possess noble qualities such as sincerity, love for Allah, patience, reliance upon Him (tawakkul), steadfastness (istiqāmah), and humility before Allah. In brief, the prospective inhabitants of heaven are those who are pious (muttaqīn), in the sense that they obey all His commands and fear His punishment by avoiding all His prohibitions.
c. The pleasures in heaven are described in the Qur'an as incomparable forms of delight. There are flowing springs of clear water, lush trees, and sweet and delicious fruits. Its inhabitants recline on carpets made of silk and are surrounded by beautiful companions. All forms of comfort and enjoyment are found therein, and the pleasures are genuine and eternal.

Implications

Heaven, or the term al-jannah and its derivatives, which appear in the Qur'an approximately 146 times, is a highly interesting topic for further study. Although the subject of heaven is frequently discussed, not everyone is able to fully comprehend the vastness and greatness of the mercy that Allah has prepared.

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