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## **Beyond Death An Islamic concept of heaven**

By Dr Muhammed Fazlur Rahman Ansari (ra)

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“My Lord! I ask You for beneficial knowledge, and I seek refuge with You from non-beneficial knowledge.”

# BEYOND DEATH

## THE ISLAMIC CONCEPTION OF HEAVEN

Being a lecture delivered at the all-India Philosophical Congress held at Calcutta in December

1935

In the name of Allah, the Beneficent, the the Merciful.

We thank and praise Him (Allah) and invoke the blessing of Allah on His messenger, our master Muhammad, the last of all the prophets.

At the very outset it seems necessary to make a few remarks concerning the function of philosophy with regard to this problem. The problem is of a transcendental nature and directly pertains to our religious consciousness. That heaven is real and exists cannot be revealed to our senses. But should it for that reason be denied by philosophy? No. Philosophy must take its data from various forms of human consciousness - from the scientific consciousness, from the artistic consciousness, from the moral consciousness - so also from the religious consciousness. It is not the function of philosophy to question their facts because they alone are its data. Its function is rather "to grasp their elements conceptually and to combine them into a system".<sup>1[1]</sup>

Life after death and hence heaven and hell are data given to us by the religious consciousness. The business of philosophy is to understand them - to evaluate them.

My task at the present occasion is to present the Qur'aanic conception of heaven for it *is* this conception, which seems to me to be the most reasonable. But before doing so it seems necessary to give briefly the views of the Qur'aan concerning the various stages of human life. The following verses from that book are highly instructive in this connection: Allah says in the Holy Qur'aan, in the 23<sup>rd</sup> Sura, al-Muminun, Verses 11 to 19

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<sup>1[1]</sup> *Realism*. S. Z. Hasan, p. 2.

الَّذِينَ يَرْتُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾ وَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ  
 سَلْطَلَةٍ مِنْ طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نَظْفَةً فِي قَرَارٍ مُكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا  
 الطُّفْلَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا  
 الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾  
 ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾  
 وَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقٍ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٧﴾  
 وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ  
 لَقَادِرُونَ ﴿١٨﴾ فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّتٍ مِنْ نَجِيلٍ وَأَعْنَبٍ لَكُمْ فِيهَا  
 فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾

*"(Those) who shall inherit the heaven, they shall abide therein.*

*"And certainly we created man of an extract of clay;2[2]*

*Then We placed him as (a drop of) sperm in a place of rest, firmly fixed;*

*Then We made the sperm into a clot of congealed blood;*

*then of that clot We made a (foetus) lump;*

*then We made out of that lump bones and clothed the bones with flesh;*

*then We developed out of it another creature.*

*So blessed be Allah, the Best to create!*

2[2] Cf. another verse of the Qur'an: The 17<sup>th</sup> Sura, Nuh, Verse 17:

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾

"And Allah brought you forth from the earth as a growth."

*Then after that you will most surely die.*

*"Then surely on the day of resurrection you shall be raised.*

*And We have made, above you, seven tracts; and We are never unmindful of  
(Our) Creation.*

*And We send down water from the sky according to (due) measure, and We  
cause it to soak in the soil; and We certainly are able to drain it off (with  
ease).*

*"Then We cause to grow thereby gardens of palm trees and grapes for you;  
you have in them many fruits and from them do ye eat."*

These verses give us in brief the whole process of human evolution as also the part played by religion in human life. Man arises out of the earth. The earthly matter passes through several stages of evolution before it finds its sublimation in the human form. It takes the form of the life-germ, which, though it is microscopic in size, is the repository of the physical, intellectual and moral features of man. The germ grows and becomes man. In a grown-up man it is the physical aspect, which is more usually and more thoroughly realized. But the human frame is only a vehicle for the soul to develop itself. The soul has to evolve itself from the crude form of simple consciousness to a certain stage of spirituality. This evolution can be worked out only through the cultivation of our faculties. The Qur'aan uses the word **falah** for this cultivation. **Falah** literally means the furrowing out of the latent faculties. Thus the peasant who tills the land and brings to surface the innumerable treasures of the earth is called **fellah** in Arabic. Man ought to act similarly. His soul possesses infinite potentialities of advancement. He has to till the field of the depths of his soul and bring out his latent faculties. But just as the ordinary peasant needs rain for his crop, so man too needs a rain. That rain comes from God in the form of Revelation and is given to humanity through the medium of Prophets. Man should become a receptacle for this spiritual rain if he wishes to reap a good harvest. Without it the field of human soul would become sterile and subject to decay.

This has been further pointed out in the Holy Qur'aan, the 91<sup>st</sup> Sura, as-Shams Verse 7 to 10

وَتَنْفَسٍ وَمَا سَوَّيْنَاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَنْ زَكَّاهَا  
﴿٩﴾ وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

"Consider the soul and Him who made it perfect, And He enlightened it as to wrong and right;. Successful indeed is he who purifies it and sorrow will indeed be his portion who corrupts it."

Thus the Qur'aan regards man as an evolutionary being who has been created of the goodliest fibre and possesses the highest capacities of making spiritual progress. In fact, the very first attribute of God mentioned in the opening verse of the Holy Qur'aan is **Rabb**, i.e. He who leads His creatures through one stage after another until they attain perfection.

Our present life is a preparation. It is necessary to work out our faculties and bring them up to a certain stage of evolution in our earthly sojourn (stop-over or stay). Then alone shall we be fit for progress in the life after death.

Our every action in this life has a hereafter. It creates a permanent impression on the soul. When the soul departs from the body, it leaves this body for good. It then adopts another kind of body. The great Muslim philosopher and divine, Shah Waliullah, calls it **Nusma**<sup>3</sup>[3] This **Nusma** is perhaps what is spoken of by Sir Oliver Lodge as ectoplasm. He says: "Exudation (secretion) of a strange white evanescent (changing) dough like substance, which has been photographed by scientific enquirers in different stages of evolution, and which shapes itself into parts or whole of the body, beginning in a putty-like mould, and ending in a semblance (taking on a form). This is the spiritual body that contains the Spirit and yet is distinct from the ordinary body."<sup>4</sup>[4]

Death *is* thus not annihilation but a gateway for entering into a new life - a life of unlimited progress. But we can enter that life only if we have made ourselves fit for it. This may be illustrated by an example. Suppose we take down two seeds from a tree - one ripe, the other immature. We sow both under similar conditions but we do not get any plant from the immature

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<sup>3</sup>[3] *Hujjatullah-il-Balighah*

<sup>4</sup>[4] *The Mystical Message*, P. 601

although it commenced its life with the same potentialities as the ripe one. Similarly if we have not attained a certain stage of spiritual development in our earthly life, we cannot enter the heavenly life.

Now, after departing from the physical body, the soul does not enter its life of heaven or hell at once. It remains suspended in the ethereal (beyond the earthly) world called **Barzakh** in Islam. Here its faculties remain in abeyance, though intact, and this state will continue till the hour of resurrection when it will be sent to either heaven or hell. But the impressions, which it has acquired on earth through its actions, come to the surface. Character being the crystallization of one's thoughts "the thoughts that he or she was thinking in this world take their shape - virtuous thoughts take happy shapes, and wicked thoughts take shapes of calamities according to what he believed in this world."<sup>5</sup>[5]

The Qur'aan declares that a day will come when the solar system will be destroyed which will result in ending the present conditions of life totally. God will then bring into existence new heavens and a new earth as the Holy Qur'aan says in the 14<sup>th</sup> Sura, Ibrahim, Verse 48:

يَوْمَ تَبْدَلُ الْأَرْضَ غَيْرَ الْأَرْضِ وَالسَّمَوَاتِ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

On the day when the earth shall be changed into a different earth, and the heavens (as well), and they shall come before Allah, the One, the Supreme

This new world will have an affinity with the body of the soul, which will be different from the one that it had on earth. This new body has been described in the Qur'aan as "new creation".<sup>6</sup>[6] It has been further stated to take the colour of our actions on earth. The Holy Qur'aan says in The 3<sup>rd</sup> Sura, al-i-Imraan, Verse 106 and 107:

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<sup>5</sup>[5] *Keemiya-i-Sa'adat*: Imam Ghazzali.

<sup>6</sup>[6] Holy Qur'aan 34<sup>th</sup> Sura, Saba, Verse 7

يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهٌُ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ  
 بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا الَّذِينَ  
 أَبْيَضَّتْ وُجُوهُهُمْ فِى رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ

(Some) faces shall turn bright and (some) faces shall turn dark, then as to those whose faces shall turn dark (it will be said): Did you disbelieve after believing? Taste therefore the punishment because you disbelieved. And as to those whose faces turn bright they shall be in Allah's mercy; in it they shall abide.

Now, the souls, which are suffering from spiritual diseases and do not come up to a certain standard will be sent to a spiritual hospital called hell. The Qur'aan has to say much on the subject but to go into details would be a long digression. Suffice it to say that hell will be one of the stages in the process of evolution for the soul that has not utilized the opportunities provided to it in its earthly sojourn and has stunted its faculties and got diseased and corrupted. After cure it shall come out of that state and shall start on its evolutionary journey. Imam Bukhari records a tradition of the Holy Prophet Muhammad (Peace be upon him and his family) to this effect:7[7]

When the sinners shall have attained **tahzib** and **tanqiyah**, they will be allowed to enter heaven.

The words **tahzib** and **tanqiyah** are highly meaningful spoken"

**Tahzib** means the cutting off of the branches of a tree so that the tree may enjoy a more luxuriant growth; and **tanqiyah** means the separating of the corrupt and the corruptible parts from a thing in order to purify it completely.

Having briefly viewed the nature of hell, let us come to the heavenly life. The souls, which attain the required standard of perfection, will start on their evolutionary journey anew in the next world. They will carry impressions of their actions done on earth. These impressions will, because of rightness of the actions, enclothe the soul in a garb of indefinable happiness- "indefinable" because it will be of a wholly different character from earthly happiness. In our present state of finite and chained existence we cannot realize its reality. Our words have been invented to express things primarily of the physical

7[7] Bukhari: 9:532b, 8:542 and 3:620 indicate this (Aalim computer software)

nature. They cannot convey ideas of transcendental verities. These can be described only allegorically as the Qur'aan does. Ibn Jareer says: "Whatever is in the heaven has no resemblance with any thing of this world except in name." The Holy Qur'aan says in the 32<sup>nd</sup> Sura, as-Sajda, Verse 17:

﴿١٧﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

No souls know what is in store for them of the joys (lit. that which will refresh the eyes) as the reward of their actions.

According to a Hadith:8[8]

God has provided for the righteous that which "no eye hath seen, no ear hath heard, nor hath it ever occurred to the mind of man".

Thus the expressions descriptive of heaven which occur in the Qur'aan are allegorical (symbolic), e.g., gardens, rivulets, costly garments, delicious fruits, etc. To illustrate this point further, I may cite an incident of the Holy Prophet's life.9[9]

A pious lady saw a river in a dream and she somehow or other came to think that it pertained to one of the deceased Companions of the Holy Prophet, Uthman bin Maz'un. She related her dream to the Holy Prophet for explanation. He said: "It (i.e. the river) is his (noble) actions flowing for him (or for his benefit)."

I shall now give certain verses of the Holy Qur'an, which depict the heavenly life, but would like to put them under **nine different headings** for the sake of **clarity**.

### 1. **The Qur'aan speaks of the heavenly life as the eternal one.**

The Holy Qur'aan says in the 65<sup>th</sup> Sura, at-Talaq, Verse 11:

وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا

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8[8] Bukhari: 9:589 (Alim Computer Software)

9[9] Bukhari: 5:266; 9:132; 3:852; 9:145 (Alim Computer Software)



يُدْخِلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا

...And those who believe in Allah and do good deeds, He will cause him to enter gardens beneath which rivers flow to abide therein for ever...

Also, The Holy Qur'aan says in the 15<sup>th</sup> Sura, al-Hijr, Verse 48:

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ

There no sense of fatigue shall touch them, nor shall they (ever) be asked to leave.

Again, The Holy Qur'aan says in the 18<sup>th</sup> Sura, al-Kahf, Verse 108:

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا

Abiding therein, they shall not desire removal from them

2. **That life will be free of all toil, of hunger and thirst and other physical needs.**

The Holy Qur'aan says in the 20<sup>th</sup> Sura, Ta Ha, Verses 118 and 119:

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ ﴿١١٩﴾

Surely it is (ordained) for you that you shall not be hungry therein, nor bare of clothing; and that you shall not be thirsty therein, nor shall you feel the heat of the sun

Also, The Holy Qur'aan says in the 16<sup>th</sup> Sura, an-Nahl, Verse 31:

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ  
كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ

The gardens of perpetuity, they shall enter them, rivers flowing beneath them: they shall have in them what they please. Thus Allah rewards those who guard (against evil)

Again, The Holy Qur'aan says in the 15<sup>th</sup> Sura, al-Hijr, Verse 48:

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ

There no sense of fatigue shall touch them

### 3. **It will be free of evil thoughts and propensities (prejudice).**

The Holy Qur'aan says in the 19<sup>th</sup> Sura, Maryam, Verse 62:

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا

They shall not hear therein any vain discourse, but only 'Peace'

Also, The Holy Qur'aan says in the 7<sup>th</sup> Sura, al-Araf, Verse 43:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ

And We will remove whatever of ill feeling is in their breasts

4. **It will be a state of supreme peace for the soul**

The Holy Qur'aan says in the 6<sup>th</sup> Sura, al-An'aam, Verse 127:

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ

They shall have the Home of Peace with their Lord . . .

Again, The Holy Qur'aan says in the 56<sup>th</sup> Sura, al-Waaqi'a, Verses 25 and 26:

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَامًا ﴿٢٦﴾

They shall not hear therein vain or sinful discourse except the word peace, peace.

Again, The Holy Qur'aan says in the 44<sup>th</sup> Sura, ad-Dukhaan, Verse 51

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾

Surely those who guard (against evil) shall be in a place of security . . .

Also, The Holy Qur'aan says in the 3<sup>rd</sup> Sura, al-i-Imraan, Verse 107

وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

And as to those whose faces turn bright they shall be in Allah's mercy; in it they shall abide

#### 5. **The Heaven will be the Abode of Light.**

The Holy Qur'aan says in the 57<sup>th</sup> Sura, al-Hadeed, Verse 12

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ

"On that day you will see the faithful men and the faithful women - their light going before them and on their right hand . . .

#### 6. **In it a halo of holiness will encircle the souls**

The Holy Qur'aan says in the 16<sup>th</sup> Sura, an-Nahl, Verse 97:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً

Whoever does good, whether male or female, and is a believer, We will most certainly bestow upon him (or her) a pure life. . .

Also, The Holy Qur'aan says in the 22<sup>nd</sup> Sura, al-Hajj: Verse 24:

وَهُدُوٓا۟ إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوٓا۟ إِلَى صِرَاطِ الْحَمِيدِ

And they will be guided to pure (thoughts and) words and they will be guided into the path of (Allah) the Praised One

Also, The Holy Qur'aan says in the

"He will cause you to enter. . . the Abode of Purity."

Again Allah says in The Holy Qur'aan says in the 3<sup>rd</sup> Sura, al-i-Imraan: Verse 15:

وَأَزْوَاجٌ مُّطَهَّرَةٌ

For those who guard (against evil) are . . . pure mates . . .

Again Allah says in The Holy Qur'aan says in the 76<sup>th</sup> Sura, al-Insaan: Verse 21:

وَسَقَنَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

And their Lord shall make them drink a pure drink,

7. **In the glorious state of being encircled by Light, Peace, Mercy and Holiness of God, the souls shall sing hymns in praise of their Lord.**

Allah says in The Holy Qur'aan says in the 10<sup>th</sup> Sura, Yunus: Verse 10

دَعَوْنَهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَعَآخِرُ دَعْوَانِهِمْ أَنِ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Their utterance in it shall be: Glory to Thee O Allah! And their greeting in it shall be: Peace; and they will end by saying: Praise be to Allah, the Lord of all the worlds

8. **In the heavenly state the souls will be blessed with the goodly pleasure (ridwan) of Allah.**

Allah says in The Holy Qur'aan says in the 89<sup>th</sup> Sura, al-Fajr: Verses 27 and 28:

يَتَّيْتَهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ أَرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾

"O soul! that hath found satisfaction! Return to thy Lord well pleased with Him, well pleasing (Him).

Also, The Holy Qur'aan says in the 9<sup>th</sup> Sura, at-Tauba: Verse 72:

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ  
ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Allah has promised to the believing men and the believing women gardens beneath which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode; and best of all is Allah's goodly pleasure - that is the grand achievement

9. **The climax of the blessings of the heaven will be reached in the vision of Allah and in living in His Holy Presence.**

The Holy Qur'aan says in the 54<sup>th</sup> Sura, al-Qamr: Verses 54 and 55:

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ

Surely those who guard (against evil) shall be in the midst of gardens and rivers,

In the Seat of Truth, before (or with) the most Powerful Lord

Also, The Holy Qur'aan says in the 75<sup>th</sup> Sura, al-Qiyaamat: Verses 22 and 23:

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ

(Some) faces on that day shall be bright, looking to their Lord

Also, The Holy Qur'aan says in the 33<sup>rd</sup> Sura, al-Ahzaab Verse 44:

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا

Their salutation on the day that they meet Him shall be Peace

Again, The Holy Qur'aan says in the 36<sup>th</sup> Sura, Yaseen: Verse 58:

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ

Peace: a word from the Merciful Lord.

But when the description of the heavenly life has been given, I would emphasize a point again. This description is only meant to give us an idea and not to portray the really real heaven. The Holy Prophet Muhammad says:

"Leave that which you know of it (i.e. that form which you make in your mind)."

With regard to the real nature of heaven, I would ultimately refer to the meaning of the word "**Jannat**" which has been generally used in the Qur'aan to denote heaven. In the first place, **Jannat** means **something concealed from the naked eye**; in the second place, it means **rank and luxuriant growth**. Thus the heavenly life, according to the Qur'aan, is a life hidden from the eyes which consists in the unfolding of the latent faculties of the soul and its complete growth. Verily, it is a life of unlimited progress, as the Qur'aan says in the 38<sup>th</sup> Sura, Saad: Verses 53 and 54:

هَذَا مَا توعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾ إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِن نَّفَادٍ

Most surely this is our provision (or sustenance) for the Day of Reckoning: it shall never come to an end

In the end I have to submit that this conception of heaven seems to satisfy all what the heart and the intellect requires of heaven. There is no element in it which conflicts with these yearnings. It satisfies my scientific consciousness because it affirms the existence and validity of law in that life. It satisfies my artistic consciousness because Heaven is a world of Beauty and Grace. It satisfies my moral consciousness because it is the abode where righteousness is combined with happiness and perpetual progress. It satisfies my religious consciousness because it affirms the realization of the highest yearning of my soul- the Vision of and proximity to my Lord. It fulfils the requirements of the conception of a transcendental condition and is best fitted for our acceptance.

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