

In the Name of Allah, the Most Compassionate, the Most Merciful

CLASSIFICATION of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

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Complete Translation

BOOK FIFTY FOUR

PARADISE

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&

His Masterpiece:

" **ALMIZAN**, THE INTERPRETATION OF HOLY QURAN"



(Image of Allameh. Oil Painting.)

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Allah has written the Faith in the hearts of the sincere Believers and has fortified them with a Spirit from His Presence. And He will Admit them to the Gardens in which Streams flow to dwell therein forever.

Allah will be well Pleased with them,
and they will be Grateful and well Pleased with Allah:
They are the Members of the Party of Allah! Know that:

The Party of Allah Shall Surely Succeed!

(Holy Quran, Mojadeleh: 22.)

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Introduction

In the Name of God, the most Compassionate, the most Merciful

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

This is an honorable Quran

Preserved in a hidden Book which

No one can touch it except the purified ones!

A CLASSIFICATION of ALMIZAN

A Preface to Work:

This is a " Reference Book "

Or the "Theological Encyclopedia of the Holy Quran,"

Classified and Summarized from the famous Commentary

of Quran by Grand Allameh Tabatabaai, the

"Almizan "

Importance of the work:

"... In Tehran, I found this book in a library, I read a hundred pages, but in Mashhad I did not find it anywhere. It's a real pity! The book had taken the substantial Verses of Quran and quoted their interpretation from Allameh's Almizan... Really, anyone who has this book, I buy it twice as much, let me know...!"

On the website of the *Goodreads* (www.goodreads.com/book/show...), where the people introduce their most interested books ever they have read, a young reader from the holy city of Mashhad has mentioned the characteristics of the **first volume of "The Classification of Almizan,"** along with his favorite books, and wrote the above comment.

Nowadays, a great number of websites and digital libraries

have quoted most of these 77 volumes at their digital libraries. The books had also been recommended by some university teachers to their students, as their reference book.

The Purpose of Classification

The Verses of the Glorious Quran include various subjects regarding Fundamentals of the Religion of Islam, its Requirements, Laws, Morals, Living Principles, as well as the topics regarding the Creation of the Universe, Heavens, Earth, Human; Verses foretelling the life after Resurrection, Paradise, Hell, and so on..., and the Human Final Destination, and his Return to the God Almighty.

These Topics and Rules have all been mentioned and developed throughout the Verses of this Holy Book, during the twenty three years of its descent, according to the conditions of places and time, by the Command of God, with no way to Classification.

It is evident that the Interpretations of Quran, as well as the famous *Commentary of Almizan*, have also followed the original arrangements, because the importance of such method for a Book of Guidance is well understood.

To facilitate a comprehensive study on the topics and laws of the Holy Quran needs to categorize the materials, these classified books have been created and served to comply with that Purpose and Need, which have originally been edited in 22 Volumes on 2007, then expanded to 77 pocket size books on 2012.

Translation of the Classified Commentaries

When the author completed the classification of 77 topics in **Farsi** language, and after publishing a few early editions of it, in order to generalize such valuable topics to the great number of readers all around the world, used his Website "ALMIZANREF.COM" to introduce the Farsi editions as well as the abridged English translations of the books at his

first attempt.

By completion of the English Translation of the **Book One**, the complete Translation of the other volumes also was commenced.

Please refer to **the Editor's Website** www.almizanref.com/

And the following digital libraries:

[https://library.tebyan.net/fa/170080/...](https://library.tebyan.net/fa/170080/)

www.ghbook.ir/index.php?option=com_dbook&task...

www.tafsirejavan.com/index.php/.../

<https://cafebazaar.ir/.../com.abrar.tafsiremozoueequranvaaghayedva...>

<https://sites.google.com/site/almizanclassified>

<https://sites.google.com/site/almizanrefrence>

I hope my Merciful God will help me to finalize my long road to Complete English Translations of all these Books, as He Granted me the life and opportunity to find my way to His Glorious Word through the Commentary of Almizan from my years of 41 up to now of my old year of 81, and same to His devoted servants all around the world to study these books, and achieve to a deep understanding of the concepts of **the Divine Revelation of Holy Quran and the Muslims Beliefs and Religion.**

Seyyed Mehdi (Habibi) Amin,
TEHRAN. Night 23th Ramadan 1440
May 29, 2019

My Comment to My Fellow Readers!

You welcome to this Book, which speaks of the New Creation for the bodies of ours. Where, there is eyes looking and seeing the Paradise, the Angels, whose heavenly whispers can be heard by our ears, which I never heard their heavenly whispers before. There I live together with my wife, children, father, mother, and all big family of mine, all young, all handsome, and all beautiful. We live in our own houses, gardens with full blessings, with no need, no disease, no death..., in eternity.

There, the human societies will be re-established in the Paradise Complex. Human Families will be made up of the competent family members, husbands, wives, and children. The Virtuous fathers will gather their Virtuous offsprings to form the new families. Heavenly blessings of palaces, of parks and gardens, plus beautiful Nymphs, all are in our disposal. We will find the new pleasures of sex, eating, and drinking. Most of us will have their special Paradises that will be dedicated to them regarding their degrees in the world, such as the chosen servants of God, the pious, the righteous, and the others.

Let's read this book with this vision, since it speaks of the examples we rarely find their similar on our Earth!

Thanks! And enjoy your reading!

PART ONE

Family Life in Paradise
With Worldy Wives
And Paradisal Houris

Chapter One

Re-Establishing the Family in PARADISE

Join of Paradisal Offsprings to Their Paradisal Fathers

« و الذين امنوا و اتبعتهم ذريتهم بايمان
الحقنا بهم ذريتهم
و ما التناهم من عملهم من شيء...! » (طور: ٢١)

"The faithful and their descendants who followed them in faith We will make their descendants join them, and We will not stint anything from their deeds. Every man is a hostage to what he has earned!"

(Holy Quran; Tour: 21.)

From the appearance of the Holy Verse can find out that the God Almighty wants to honor the Believers by joining their descendants with them - of course, those who followed the faith of their fathers - and thus He wants to delight the fathers. The context of the Verse refers to an indeterminate type of faith, not just honoring the Faith, consequently the meaning of the Verse will be as follows: Among the offspring of the Believers we join those to their fathers, who follow the Faith of their fathers in God in any acceptable way, even though their degree of faith is not as valuable as their fathers.

Because if God joins only those offspring to their fathers that the faith of the offspring is equal or more complete than the faith of the father, then it does not have any meaning to honor him.

On the other hand, since God considered the Faith as absolute and unconditional in the Verse, we, therefore, inevitably should consider the descendants in question are only the mature children, because the children who have not yet reached the level of duty, their faith has not yet been completed, therefore, the Verse refers only to the mature children, who are obliged to follow the Faith.

Therefore, the Verse does not include the immature children who die before maturity. This is not in contradiction with the issue that the children of the believers are also religiously obliged to faith, otherwise to say that: The mention of faith in the indefinite sense indicates its generality, and the meaning of Verse might be as follows: The offspring of the Believers, who followed their fathers in Faith, whether their faith is a real faith, or a faith according the command of the religious law.

Another issue is that when God Said: We will join them to their fathers, it brought this illusion forth that God wants to reduce the rewards of the fathers to give to the children, therefore, with the Phrase: **"...And We will not reduce anything from their deeds,"** God wanted to refuse this illusion, and says that: Reducing the reward of fathers is in contrary to the honoring them. It turns out that what is in contradiction with the honoring is to reduce the rewards of the fathers, not the rewards of the children.

So the result of our explanation is that: God Blesses the Believers that He will soon join their descendants to them, the children, who have followed their faith in any way, although the faith of the children has not reached the level of the faith of the fathers.

God wants to do this just to make the fathers happy and delighted, at the same time, He does not lessen the rewards of the fathers, and does not give anything to the children from their rewards, which disturbs the rights of them, and so, God himself knows best what to do!

(Almizan; V.19, P.15.)

Gathering the Members of Righteous Families in Paradise

« ... جَنَّتٍ عَدْنٍ يَدْخُلُونَهَا
وَ مِنْ صَلَاحٍ مِنْ ءَابَائِهِمْ وَ اَزْوَاجِهِمْ وَ ذُرِّيَّتِهِمْ
وَ الْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ!
سَلِّمْ عَلَیْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ! » (رعد: ۲۳-۲۴)

"...They will be admitted to the gardens of Eden,
wherein they will live forever with their righteous fathers,
spouses, and offspring.

The Angels will come to them through every gate!

Saying - Peace be with you for all that you had patiently endured!

Blessed is the Reward of Paradise!"

(Holy Quran; Ra'ad: 23-24:)

The last Verses are expressed in confirmation with the Verse:
"Those who join The relationships that Allah has Commanded to be
joined [such as to be Good to the kinship] and are in awe from their
Lord and fear The Reckoning on the Day of Judgement!" (Ra'ad: 20),
and give the news of the outcome of the maintaining the Family
Relationship that the Men of Reason have observed and acted upon.
God promises them that they will soon be joining the Righteous of their
family - such as fathers, mothers, offsprings, brothers, sisters, and
others.

Although there is no mention of the Mother's name in the above
Phrase: "...Their righteous fathers, spouses, and offspring," but the
Mothers are included in all of them, because the mothers are the
spouses of the fathers, and the word "Spouses" will include them, as
well as the brothers and sisters, the paternal and maternal uncles and
their children are also offspring of the fathers, which the word Fathers
includes them, too. In the above Verse a very delicate abbreviation is
used.

"The Angels will come to them through every gate! Saying - Peace be with you for all that you had patiently endured! Blessed is the reward of Paradise!"

This Good End is the outcome of the righteous deeds that they had patiently endured in every respect of life. Whenever others deviated, they resisted and obeyed God; they restrained themselves from sin, endured the sufferings, in the meantime, their patience was along with awe and reverence of their Lord.

The Phrase: **"Peace be with you for all that you had patiently endured! Blessed is the reward of Paradise,"** is the narration of the Angles' salutation promising the **"Man of Wisdom,"** to the eternal security, safety and the good end, the end that never will be afflicted with vice and reproach.

(Almizan; V.11, P.467.)

Predisposing Family Members To Enter the Paradise

« و اقبل بعضهم على بعض يتسائلون،
قالوا انا كنا قبل في اهلنا مشفقين،
فمن الله علينا و وقينا عذاب السموم! » (طور: ٢٥-٢٧)

"Some of the people of the Paradise turn to each other and ask mutual questions: Some of them say: We had our anxiety regarding the Resurrection Day, when we were among our households, but Allah Favoured us and secured us from the chastisement of the Fire!"

(Holy Quran; Tour: 25-27.)

The above Verses narrate the talks between some of the people of

Paradise asking each other what has happened in the world, and what did they do to achieve the Paradise and the Divine Blessings?

They reply: "**We had our anxiety regarding the Resurrection Day, when we were among our households!**" We had our anxiety in the world about our family, we loved them, we had most attention to their salvation from the deviation and punishment, and we had fear that they would be caught up in the untruth and falsehood, therefore we associated with them at our best, and would not have missed any advice and invitation of them to the Right Pass. Thus: "**Allah Favoured us and secured us from the chastisement of the Fire!**"

(Almizan; V.19, P.15.)

Chapter Two

Worldly Wives, Paradisal Houris, And Servants

**Get Inside the Paradise Rejoicing
Along with Your Worldly Wives!**

« ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَ أَزْوَاجِكُمْ تَحْبِرُونَ! » (زخرف: ٧٠)

**"Now enter the Garden of Paradise you
And your wives with happiness!"
(Holy Quran; Zokh'raf: 70.)**

Apparently, the Command to enter the Paradise along with your wives, are the worldly believing spouses of the Men of Paradise, not the Paradisal Houris, because the Paradisal Houris are inside the Paradise, not outside it to enter it by this Command.

"Rejoicing," means a joyance that its effect is visible on the man's visage. The meaning of the Verse is: Enter the paradise, you and your believing wives while you are happy, so much as the effects of happiness are seen in your faces, or in a way that you have the best looks.

(Almizan; V.19, P.15.)

Blessings of the Men in Paradise With Their Wives

« إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ،
هُمُ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَائِكِ مُتَّكِونَ،
لَهُمْ فِيهَا فَاكِهَةٌ وَ لَهُمْ مَّا يَدَّعُونَ،
سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ! » (يس: ٥٥-٥٨)

**"Indeed today the inhabitants of paradise
rejoice in their engagements!**

**Men and their wives are in shades
leaning on the raised sofas!**

**All sorts of fruits will be there for them
and whatever else they desire!**

**"Peace be with you!" This will be a greeting for them
from the Merciful Lord!"
(Holy Quran; Yassin: 55-58.)**

The companions of Paradise are on that day in a job that cut their attention off anything else. It is either the pleasurable conversation they have, or is their being in the Blessings of Paradise.

The people of Paradise and their wives, either their worldly believed spouses, or their Paradisal Houris - the Heavenly Couples - are in the shadings or under the canopies covering them from sun and any other heat, while leaning on the raised sofas with glory.

"All sorts of fruits will be there for them and whatever else they desire!" This means that the People of Paradise will have in their disposal any kind of fruit, as well as whatever they wish, or their appetite craves.

- "Peace be with you! This will be a greeting for them from the Merciful Lord!" In this Verse there is a salutation that nobody can define its Greatness.

This is the salutation from the God Almighty. It is not the same salutation that the Angels say to the People of Paradises, and the Holy Quran has quoted it like this: **"...The Angels will come to them through every gate saying: Peace be with you for all that you have patiently endured. Blessed is the reward of Paradise!"** (Ra'ad: 23-24.)

(Almizan; V.17, P.150.)

Being Couples with the Heavenly Nymphs, Not Marriage!

« متكئين على سرر مصفوفة
و زوجناهم بحور عين! » (طور: ٢٠)

"They will recline on couches arranged in rows and We shall couple them with maidens with large, lovely eyes!"

(Holy Quran; Tour: 20.)

They lean back on the cushions and pillows at the same row of sofas, while we have coupled them with Houris with large, lovely eyes.

"To be coupled with," means to be companions together, and the meaning of the Verse is that: We made them couples with Houris, not married by a marriage contract.

(Almizan; V.19, P.15.)

Paradisal Nymphs Dedicated To God's Chosen Servants

« إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ، أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ،
... وَ عِنْدَهُمْ قَصِيرَاتُ الطَّرْفِ عَيْنٌ، كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ! » (صافات: ٣٩-٤٩)

"... But for the devoted worshippers of Allah is a different condition:

**For them a special sustenance is Ordained!
 ... And with them are wives who only Behold their husbands,
 with their Beautiful eyes!
 Eyes like eggs without shell covered with the eyelashes...!"**
 (Holy Quran; Saffat: 39-49.)

The above Verse is the attribute of the Paradisal Houris dedicated to the God's Chosen Servants.

The looking of these Houris is described to be with amorous gesture and lovely. It is confirmed by the following sign that they have the eyes like eggs without shell covered with the eyelashes, big, and at the same time, beautiful, like the dew's eye.

Some commentators hold that they only look at their husbands, and love them so much that they do not regard others and do not return their eyes to the other side. The dark portions of the eyes of these Paradisal Nymphs are too black and the white parts are too white.

"Eyes like eggs without shell covered...!" Some commentators have said that the purpose of the similitude of the Paradisal Houris to the covered ellipse is that: as the egg remains intact for a while under the bird's feather or in the nest or elsewhere with no dust, the same are the Houris of the Paradise.

Some others have said that the purpose is to simulate them to the inside of the egg, before they are broken and handled.

(Almizan; V.17, P.205.)

Description of the Heavenly Pure Wives

« و لهم فيها ازواج مطهرة! » (بقره: ٢٥)

"...And therein they shall have Pure mates...!"
 (Holy Quran; Baqarah: 25.)

The purification of Paradisal wives means their purity and cleanness from all kinds of dirt and disgusting filth that prevent the totality of intimacy, fondness, and familiarity, whether they are apparent and radical filth, or innate and moral ones.

It is narrated from Imam Sadiq (AS) that: "The purified Wives are the Paradisal Houris, who has neither menstruation nor any filth." In some other traditions he generalized the purity to all sense of their innocence from all the defects and deficiencies.

(Almizan; V.1, P.139.)

Heavenly Pure Mates And Better Blessings

« قُلْ أُوْنُبُّكُمْ بِخَيْرٍ مِّنْ ذَلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَ أَزْوَاجٌ مُّطَهَّرَةٌ وَ رِضْوَانٌ مِّنَ اللَّهِ وَ اللَّهُ بَصِيرٌ بِالْعِبَادِ! » (آل عمران: ١٥)

**"Say O, Messenger! Shall I Inform you of something better
than Those temporal attractions?
For The pious with their Lord are Gardens
in which streams flow; therein they live eternally
and with Pure wives
and above all they will have Allah's Contentment; and Allah is
The Seer of His obedient worshippers!"
(Holy Quran; Ale-Imran: 15.)**

This Verse is a reference to its preceding Verse relating the worldly pleasures, wherein God Stated **"...But with Allah is the Excellent Abode!"** In this Verse God represents one point instead of all the lusts in the previous Verse, and that is the word of "Goodness," and that is because the Blessings of the Hereafter have all the Goodness: They are everlasting, not voidable, their beauty and pleasure are real, affairs same as the worldly lusts (if there is spouses in the world, same is

the Paradisal Houris in the Hereafter, and if in the world there is wealth, children, and things to eat, here is also boy-servants, gardens and various kinds of fruits.)

In short, what the properties are in the world they are in the Hereafter too, but with the difference that the Blessings of the Hereafter are far from evil and corruption, and do not prevent man from what is must better and obligatory.

In this Verse, despite the mention of Paradise (that includes all the lusts,) God specially mentioned the subject of marriage with purified spouses, for the fact that the issue of marriage and sex pleasure is the most delicious sensory pleasures for mankind. It was also for the same reason that why in the previous Verse the name of women was mentioned before the children and jewelries.

(Almizan; V.3, P.165.)

A Description of Paradise, Its Blessings and Nymphs

« إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ، فِي جَنَّاتٍ وَعُيُونٍ،
يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ،
كَذَلِكَ وَرَوَّجْنَهُمْ بَحُورٍ عَيْنٍ،
يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ ءَامِنِينَ! » (دخان: ٥١-٥٥)

**"Verily, on that Day the Pious will be in a Place of
comfort and security:**

They are among gardens and near Fountains,

Dressed in fine silk with heavy brocade!

And they are sitting on the sofas facing each other!

We let them marry the Houris of Paradise,

those with large beautiful eyes!

They can call for whatever fruits

they care for in peace and security!

(Holy Quran, Dokhan: 51-55.)

The Righteous - on the Day of Resurrection - are settled in a safe place far from every kind of distress and agitation, **"among gardens and near fountains,"** which it is a definition to the same secure place.

If the "springs" has been introduced as a home for the people of Paradise, it is due to the fact that the people of Paradise are in the vicinity of the springs, and also because the springs are in the same Paradise. If the "Gardens" mentioned in the plural case, although the place of residence of the people of Paradise is a Garden, it is because the Paradises are of a variety. Or for this reason that for every single person of the Pious alone, there are one or several Paradises.

"Dressed in Sundus silk with Estabraq silk. They are sitting on the sofas facing each other!" 'Sundus' means thin silk woven fabric, and 'Estabraq' is a thick silk.

"Motaqabelin" refers to the state of their sitting on sofas opposite each other in order to be familiar with each other, because there is no distaste with the people of Paradise, as God Said: They are in the a secure position!

"We let them marry the Houris of Paradise, those with large beautiful eyes!" The meaning of the marriage of the people of Paradise with the Houris is that they are couples with Houris, because this conjoining does not mean ordinary marriage, but it means to be couple with each other, as is in its literal sense and meaning.

The word Houris, which means a woman whose whiteness of eyes is very white, and whose blackness is very black, or it means a woman with black eyes, like the eyes of a deer.

The eyes of the Houris are nicely big. The appearance of the Word of the God Almighty shows that the Houris are not the worldly women, who also enter the Paradise.

"They can call for whatever fruits they care for in peace and security," that is, they can wish for all kinds of fruits and eat it, while

they are protected from any kind of their harms.

"They will not taste any death save the First one and by Allah's Favor they are secured from the Torment of the Blazing Fire!" This Verse indicates that the inhabitants of the Paradise, other than the first death, they will no longer die, and they will live forever in the paradise of eternal life.

"Secure from the Torment of the Blazing Fire," means that the God Almighty will save them from the retribution of Hell.

In this Verse, after denying death from the people of Paradise, in the other words, God Said that the inhabitants of the Paradise will not be transferred from one world to another by the death. Now at the end of the Verse, He States that they will not be transferred from the state of Bliss and Blessings in Paradise to the state of anguish and torment in hell. By this clarification, God confirms the termination of the both forms of their transfer, the transfer from the place and the transition of the state.

"And this is a Grace from your Lord and it is a Great Achievement!" This Grace and Blessing is a Grace from God, not that the servants of God have such a credit from God, and not they are so deserved that God makes it an obligation to Himself to give them the Paradise as a reward, because God is the Owner, nothing and nobody owns any right to seek it from God, and to make God obliged to return it. The story of Blessing of Paradise is only a promise that God has given to His righteous servants, and this is He Himself, who says that Allah does not break His Promise!

If God has called the Paradise a Victory and a Great Achievement that is because it is the last Bliss that the man achieves it.

(Almizan; V.18, P.227.)

Handsome Boy Servants, Like Covered Pearls

« و يطوف عليهم غلمان لهم كأنهم لؤلؤ مكنون! » (طور: ٢٤)

**"And around them are boys who serve them; they are handsome like
pearl Covered in its shell!"
(Holy Quran; Tour: 24.)**

The purpose of going the heavenly boys around the people of Paradise is to serve them.

Some commentators have said that the purpose of mentioning "the servants for them," in indefinite way is to make the listeners comprehend that these servants are not the servants that they had in the world, and to realize that these servants also are like the heavenly Houris the paradisaal creatures, who are of great beauty as if they keep them like a pearl in the treasures, in fear of the plunder with outsiders.

(Almizan; V.19, P.20.)

Boys of Permanent Age, Like Scattered Pearls

« وَ يَطُوفُ عَلَيْهِمْ وُءْدَانٌ مُخَلَّدُونَ
إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا! » (دهر: ١٩)

**"And around them are waiters, boys of Permanent age;
if you look at them [in their coming and going,]
they look as Scattered Pearls.
(Holy Quran; Dahr: 19.)**

This Verse describes the Paradisaal Boys, who are in service of the "Abrar, the God's Chosen Servants." These Heavenly Boys have

always a freshness of youth and beauty of face.

But some have said that the "Perpetual Boys," means young boys who have earrings known as "Perpetual". And what is meant by Saying: **"You suppose that they are scattered pearls,"** is that those servants have so beautiful complexion, and their faces are so bright that their light touches each other, as if in the halls, where they serve, the pearls are scattered!

(Almizan; V.20, P.208.)

Boys of Perpetual Youth in Service of God's Nearest and Competitor Servants

وَالسَّابِقُونَ السَّابِقُونَ، أُولَئِكَ الْمُقَرَّبُونَ
فِي جَنَّاتِ النَّعِيمِ ... عَلَى سُرُرٍ مَوْضُونَةٍ
مُتَّكِنِينَ عَلَيْهَا مُتَقَابِلِينَ، يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ
بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِنْ مَعِينٍ، لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ (واقعه: ۱۰-۱۹)

**"And those Foremost in Faith will be
Foremost and ahead of others:
This group will be the Nearest to Allah;
They will abide in the exclusive Blissful Garden ...
On couches encrusted with gold and Precious stones
Which are placed face to face, they will Be reclining;
The boys of perpetual youth will serve them
With goblets, jars and cups filled with Pure drink;
A drink which will neither cause Headache nor intoxication!
(Holy Quran, Vaqieh: 10-19.)**

The meaning of the above Verses is that: God's Nearest Servants are relying on the woven sofas, together with other inhabitants of the Paradise face to face. What does it mean to sit together face to face? It should be noted that the literal meaning of sitting is not considered here, but the purpose is to show the maximum degree of their friendship, familiarity, and inner sincerity, as if the God's Nearest servants never look behind each other, never carp the faults of each other, and never

backbite, but whatever they say, they say face to face.

"The boys of perpetual youth will serve them...!" This Phrase refers to the best service of the Paradisal boys that give to God's Nearest servants in Paradise; and the word "perpetual" shows the durability of their services, that is, they will remain in the same style as a boy and a young man forever, and the course of time will not have any effect on them.

(Almizan; V.19, P.209.)

PART TWO

PLEASURES

in

Paradise

Chapter One

Continuation of the Worldly Pleasures

Are the Worldly Pleasures and Lusts Going on in Paradise?

قُلْ أُنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذَلِكَمُ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَ أَزْوَاجٌ مُّطَهَّرَةٌ وَ
رِضْوَانٌ مِّنَ اللَّهِ وَ اللَّهُ بَصِيرٌ بِالْعِبَادِ (آل عمران: ١٥)

"Ask them: Shall I tell you what is far superior to worldly pleasures?

Those who have fear of God will have [as their reward] gardens

wherein streams flow and wherein

they will live forever with their purified spouses,

and with the Rezvan (Consent) of God.

God knows all about His servants!"

(Holy Quran, Ale-Imran: 15.)

One of the most delicate points coming from the two Verses: "...All these are the bounties of the worldly life but in the life to come God has the best place for people to dwell!" (Ale-Imran: 14,) and: "Ask them: Shall I tell you what is far superior to worldly pleasures?" (Ale-Imran: 15,) and the similar Verses, like the Verse: "Ask them: Who has made it unlawful to maintain beauty and to eat the pure foods which God has created for His servants? They are made for the Believers in this world and are exclusively for them in the life hereafter. Thus do We explain

Our Revelations to the people who have knowledge!" (A'araf: 32,) is that these Verses are the answer to the problem that many Scholars have brought forth to the appearance of the Verses about the description of the Blessings of Paradise. The problem is that:

If all the worldly enjoyments and satisfactions are for the sake of survival and preservation of the generation, what is the use of the enjoyments or satisfactions where the Afterlife is itself the house of Survival and Eternity?

If we consider an existence for the human being that has no mortality, and assume his life is secured from any evil and death, then what advantage can be imagined in the existence of the physical forces of a man of the Hereafter? What can be the benefit of having the digestive system, respiration, reproduction, bladder, spleen, liver, and the other organs? Although we said that these organs are limited to survival for a time, not for the eternal life.

The answer to this problem is that God has created all the pleasures of the world and its blessings to absorb the man to itself, consequently to the Life in the world and its belongings, as God stated in His Holy Word:

**"Whatever you have received
is just a means of enjoyment for this life
but the reward of God for the believers and those who trust in their
Lord will be better and everlasting!"
(Shoura: 36.)**

Other Verses such as those which state the Blessings existed in the world and the pleasures associated with each of them all are affairs with purposes to satisfy something else, rather than their own selves. They are means for the limited **Life** in the world, which will come to end in this world and do not exceed it. If it was not for the sake of **Life**, these Blessings were neither created nor had any value. The truth is this!

Yet, it must also be understood that what remains of the human

being is the existence that lived in the world for a while, and with transformations and changes, he traversed from the defect to the perfection. This part of the human existence is his soul, which originates from the body and rules the body.

The body, which is the collection of the components made up of elements on the earth, as well as the active forces that are in the body, so that if we suppose that food and lust (or the attraction of the elements of the earth to the body) were not, human existence did not last.

So the assumption of the absence of food and other lusts is the assumption of the absence of man, not the assumption of the discontinuity of his existence! (Be careful!)

Therefore, man is in fact the same being that generates and branches off by birth, eats and drinks, marries, takes possession of everything, receives, gives, feels, thinks, imagines, becomes happy, glad, delighted, and attracts to himself every pleasant status. This Self which is the complex of all that we said, is an aggregate, which some of them are the pretext to some others, and the man has a revolving movement between the pretext and the context, and what was according to the nature the pretext of his perfection, through the interference of his intelligence and his volition, becomes his true perfection.

So, when God transmitted him from the mortal world to the world of survival, and determined him the immortality, either in torment, or in the Blessing and Paradise, this transference and immortality cannot be the nullification of his existence, but the affirmation of his worldly existence, whatever he was in the world he is the same again, but with the difference that in the world he was exposed to change and death, but in the afterlife he has no change, whatever he is, he will be the same and is either blessed always with the kind of worldly Blessings (except the change and death,) or in the afflictions and torments of the kind of worldly afflictions (except the change and death,) **and because the blessings of the world were sexual lusts, pleasures of food and drink,**

clothing, housing, companionship, joyfulness, luxury, and the likes of these, all of them will naturally be the same in the Hereafter.

So the man of the Hereafter is the same man of the world, his necessities in the Hereafter is also the same as his necessities in the world. What was the means of his perfection in the world it is the same means of his perfection in the Hereafter. His objects and purposes are also the same objects and purposes in the world, **but the only difference between the world and the hereafter is the issue of the survival and the decadence and death.**

This is what comes out of the Word of the Glorious God that states in the explanation of the Truth of the Power and Structure of man:

**"We have created the human being from an extract of clay!
which was then turned into a living germ and placed in safe depository!
The living germ, then, was turned into a shapeless lump of flesh from
which bones were formed. The bones, then, were covered with flesh.
At this stage, We caused it to become another creature.
All blessings belong to God, the best Creator!
Thereafter you will certainly die
and you will be brought back to life again
on the Day of Resurrec-tion!"**
(Momenoon: 12-16.)

Notice the first Phrase of the above Verse and all its instances that God has interpreted them as 'Creation', and creation is a combination (such as the creation of a combination of stones and bricks, etc.), and pay also attention to the Verse that stated: **"...And finally we made him a new creation,"** which clearly indicates that the material creation of the body changes to a single and immaterial creation, and pay also attention to the last Phrases of the Verse, wherein God States: **"...And then you will be reinstated on the Day of Resurrection,"** which shows

definitely that the addressee to this Phrase is the same man, who has become a different creation.

God added that: **"... Thereafter you will certainly die, and you will be brought back to life again on the Day of Resurrection!"** From which it comes out that the life of man is an earthly life, which is combined from the earth and its blessings.

On the other hand, the God Almighty has said about these earthly blessings that: **"Those are the wares of the life of this world!" (Al-Imran: 14,)** and also Said: **"Whereas the life of this world, compared to the Hereafter is but trivial ware!" (Ra'ad: 26.)** In these two Verses, God has named the life of this world as a means of the life of the Hereafter and its goods, the goods that its owner enjoys. This is the most novel statement in this case, the issue of which thousands of issues starts, and at the same time is a confirmation to the Saying of the Holy Prophet that said:

"As you live, you die, and as you die you Resurrect!"

And in short, the life of the world is the worldly existence of the man, appended by what he has earned from the good and evil, that is loss in his consideration, as a result, in the afterlife either they will give him the pleasures that he has gained, or they deprive him of it. They either give him the Blessings of Paradise, or will involve him a torment of fire.

In other words, the man in his survival, according the nature, has happiness and misery, both in his personal survival and the survival of his kind, and this bliss and adversity depends on his natural deeds, that is, his eating, drinking, and marriage, and this natural deeds, by means of the pleasures that is placed in them, are beautified and decorated. These pleasures have an introductory aspect.

This is in the nature of man, and is beyond his authority, but when he wants to achieve the perfection by his voluntary actions and uses his intelligence and will, he becomes an entity whose perfection is no longer

limited to natural pleasures, but he is the same entity that he has chosen with his intelligence and will, then what is beyond his intelligence and will is not counted as his perfection, (such as the beauty of face, tallness, brightness, and being fashionable and enjoyable in food, home, wife, and the likes of these,) although they are kinds of natural perfection, and in contrary, what of the self-defect he has is not counted his defect, although they are a natural defect, as we see ourselves that we enjoy with the imagination of the pleasures, though they have no external reality.

For example, a patient, although he does not recover, but enjoys the notion of recovery, therefore these very preliminary pleasures are what that becomes the true perfection of man, although it is from the natural point of view, a premature perfection. Now, If the God Almighty gives this man an eternal survival, his happiness will be the same pleasures that he wanted in the world, and also his misery is what he did not want it. In fact, the pleasure, either the premature, or the true, is what the man wants it, since it is evident that the good of each intelligent person is what he has the knowledge on it; and his evil is what he knows it, but does not want it.

Now it becomes evident that the Bliss of man in the Hereafter is the pleasures that he wanted to find in the world, like as eating, drinking, sexual desires, and what of the pleasures that he could not imagine in the world, and his intellect could not reach them, but in the Hereafter they reaches its intellect. Attainment of these desires is the same Paradise. The misery of man is also his failure to reach them, which is the same fire, as the God Almighty Stated:

**"There they will have whatever they wish,
and with Us there is yet more!"
(Qaff: 35.)**

(Almizan; V.3, P.165-168.)

Eating, Drinking, and Sex Pleasures in Paradise!

«... وَ لَكُمْ فِيهَا مَا تَشْتَهُى أَنْفُسُكُمْ وَ لَكُمْ فِيهَا مَا تَدْعُونَ،
نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ!» (فصلت: ٣٢ - ٣١)

**"...And in The Paradise for you is prepared all you Wish
and you shall have Whatever you ask for! This is a generous reception
from Allah the Merciful Forgiving!"
(Holy Quran; Fosselat: 31-32.)**

The above Verses give glad tidings to the desirous of Paradise that in the Hereafter they will have every kind of enjoyment and pleasure that they imagine, ready for their appetite if craved, and possible for their lust when desired, whether it be eating, drinking, pleasures of sex, or others even more higher and extensive, that is, they will have more than what they wish, as Said in the Verse: **"There they will have all that they desire and there are other blissful things with Us which is not mentioned yet!"** (Qaaf: 35.)

(Almizan: V. 17 , P. 593.)

Common Worldly Joys, and Special Pleasures of Paradise

«رُزِيَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَ النَّبِيِّينَ
وَ الْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ الْخَيْلِ الْمُسَوَّمَةِ وَ الْأَنْعَامِ وَ الْحَرْتِ
ذَلِكَ مَتَعُ الْحَيَاةِ الدُّنْيَا وَ اللَّهُ عِنْدَهُ حُسْنُ الْمَتَابِ!
قُلْ أُوْتِبْتُكُمْ بِخَيْرٍ مِّنْ ذَلِكَ لِّلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ
جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَ أَزْوَاجٌ مُّطَهَّرَةٌ وَ رِضْوَانٌ مِّنَ اللَّهِ وَ اللَّهُ بَصِيرٌ بِالْعِبَادِ!» (آل عمران: ١٤-١٥)

**"Worldly desires, wives, children,
accumulated treasures of gold and silver,**

horses of noble breed, cattle, and farms
are all made to seem attractive to men.
All these are the bounties of the worldly life
but in the life to come God has the best place for people to dwell!
Ask them: Shall I tell you what is far superior to worldly pleasures?
Those who have fear of God will have (as their reward)
gardens wherein streams flow and wherein they will live forever
with their purified spouses and with the consent (the Rizvan) of God.
God knows all about His servants!"

(Holy Quran; Ale-Imran: 14-15.)

The God Almighty has given promises of Blessings, both in the world and in the Hereafter, which are the cause of human prosperity and enjoyment. These Blessings, whether it is eating, drinking, wives, property, and other pleasures, are both of world and of the Hereafter. The difference is that what is in the world is common between the disbelievers and the Believers, but what is related to the Hereafter is specific to the Believers.

This question arises in the mind that: What is the difference between the world and the Hereafter, which the worldly pleasures are common, and the pleasures of the Hereafter is specific? Or what expediency is required that the Blessings of the future life are specified to the Believers?

Since it required such a question, the God Almighty Said at the end of the Verse that: **"God knows all about His servants!"** This means that the difference that the God Almighty considered between the disbeliever and the Believer was not based on the futility and vanity, since God is so Magnificent than to do the futile work, but there is something in these two groups of people that caused this difference. God is aware of His servants, He knows the reason for this difference, **and that is the existence of the Virtue and Piety in a Believer, and lack of it in the disbeliever.**

(Almizan: V. 3 , P. 165-168.)

"Whatever they Desire! "

« وَ فِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَ تَلَذُّ الْأَعْيُنُ وَ أَنْتُمْ فِيهَا خَالِدُونَ! » (زخرف: ٧١)

**"To them food and pure drink will be served
in golden plates and cups;
there will be all that one may desire, and all that
the eyes enjoy looking at them,
and you shall abide in the Garden forever!"
(Holy Quran; Zokhraf: 71.)**

Apparently, the meaning of **"...All that one may desire,"** are the things that the natural lust deal with them, such as flavors, fragrances, hearings, touches, and in short, the things that humans and animals enjoy them commonly.

The meaning of: **"...And all that the eyes enjoy looking at them...!"** is the beauties and adornments, naturally they are things that are almost devoted to human beings, such as pleasant sights, beautiful faces, and fine garments. That's why God changed the interpretation here and interpreted what has to do with the soul and its interest to the lust and appetite, and interpreted from what is related with the eyes to the pleasure.

Thus, the sensual pleasures with us, the humans, are also exclusive in these two kinds. It is also possible to include the mental and spiritual pleasures in the pleasures of the eyes, because the spiritual pleasure is itself the intuition and viewing of the heart.

The author of the "Maj'ma-ol-Bayan" says that the Allah Almighty has mentioned all the Blessings of the Paradise in these two short Phrases: **"...The souls could desire, the eyes could delight in,"** that if all the people come together and wish to describe the various kinds of Heavenly Blessings, they cannot find an attribute to describe them that is

not covered in this short Phrase, and not to include the two traits: **"The souls could desire, the eyes could delight in!"**

(Almizan: V. 18 , P. 182.)

No Sleep in Paradise

« أَصْحَابِ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَ أَحْسَنُ مَقِيلًا! » (فرقان: ٢٤)

"The dwellers of Paradise on that day will have the best residence and resting place!"

(Holy Quran; Forqan: 24.)

The word "Residence" and "Resting Place" both are two names of the places for stay and short stay. The meaning of residence is clear, but the resting place is used for a short rest or snooze, whether it is with or without sleep, and it should be the same, because in the Paradise there is no sleep.

(Almizan: V. 15 , P.279.)

Satisfaction of all

Wishes in Paradise

« ... وَ الَّذِينَ ءَامَنُوا وَ عَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ! » (شورى: ٢٢)

"...But those who believe and do Righteous deeds, in the Gardens they Shall have all that they wish in The Presence of their Lord, and that is the Great Grace!"

(Holy Quran; Shoura: 22.)

"...They shall have all that they wish in The Presence of their Lord...!" This means that in the Paradise, the worldly system governing the appearance of things through their own causes, is not

active, there in such a system will be abandoned, and the only cause which is active there, is the Will and Wish of the Man himself.

Whatever he wants God creates for him instantly, and this is a Great Grace from the Glorious God.

"Such hospitality is what Allah gives its glad-tidings to His obedient Worshippers who do righteous deeds...!" (Shoura:23.)

This statement is an annunciation to the righteous believers, and the righteous servants who, the God Almighty has Praised and Honored them as **"His Servants,"** in the above Phrase: **"...Allah gives its glad-tidings to His Obedient Worshippers...!"**

(Almizan: V. 18 , P. 59.)

Your Asset in Paradise Is Only your Wish!

« لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ! » (زمر: ٣٤)

**"They shall have with their Lord what they please,
That is the reward of the doers of good!"**

(Holy Quran; Zumar: 34.)

This Verse explains the Reward that the Righteous have with their Lord, namely, what they desire and wish to have, will find it at their access, so that their asset in Paradise is only their wish, that is a final cause to achieve what they need, and whatever it is, in contrast to the world that obtaining something of worldly needs, in addition to your wish, it requires many causes and instruments that one of which is your own effort and action with the help of the social co-operation.

This Verse, considering the preceding Verse, firstly indicates that the Virtuous Believers are at Presence and Nearness of the Lord of Worlds; and secondly, whatever they want they will have it. So these

two are the Rewards of the Virtuous, who are the Good Doers.

The final cause for these Rewards is their Good Deeds: **"...And that is the reward of the good-doers!"**

(Almizan: V. 17 , P. 395.)

Chapter Two

FOODS, FRUITS, AND WINES OF PARADISE

Constant Supply of Food and Livelihood For the People of Paradise

« جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا،
لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ! »
(مريم: ٦١-٦٢)

"The Gardens of Perpetuity which the Beneficent God
has promised to His servants while unseen,
Surely His Promise shall come to pass!
They will not hear therein any meaningless words.
They will be greeted [by the angels] with 'Peace be with you!'
and they will receive their sustenance both in
the mornings and evenings!"

(Holy Quran; Maryam: 61-62.)

The appearance of the last Verse indicates that serving the morning sustenance of the people of Paradise and their evening meals is a sign that their food and sustenance will be ready for them continually without any interruption.

(Almizan: V. 14 , P. 105.)

Pleasant Eating and Drinking Of the People of Paradise

«كلوا و اشربوا هنيئًا بما كنتم تعملون!» (طور: ١٩)

**["The Angels will say to them:"]
Eat and Drink pleasantly
due to your good Deeds in the world!"
(Holy Quran; Tour: 19.)**

The people of Paradise will be called: Eat and drink to your heart's delight for what Good deeds that you have already done in the world!

(Almizan: V. 19 , P. 15.)

Shades of Paradise Trees, and Fruits of Paradise Gardens

« إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَ عُيُون، وَ فَوَكِّهَ مِمَّا يَشْتَهُونَ،
«كلوا و اشربوا هنيئًا بما كنتم تعملون!» (مرسلات: ٤١-٤٤)

**[But on that Day] The righteous are in the shades of
Gardens and beside the flowing streams:
And they shall have fruits, all that they Desire;
[It will be stated to them:]
Eat and Drink with pleasantness,
for it is the reward of your good deeds."**

(Holy Quran; Morsalat: 41-44.)

The meaning of the word Shades is the Shadows of Paradise and the "Fountains" means the sources of the springs of them. The inhabitants of the Paradise use the shadows, and drink from those springs.

"Eat and Drink with pleasantness, for it is the reward of your

good deeds!" The context of this Verse is permission from God to them, which in fact it is an absolute allowance to them to use of the heavenly blessings and have possession on them, even though it is not only the eating and drinking.

(Almizan: V. 20, P. 250.)

Endless Fruits **In the Paradise**

« لكم فيها فاكهة كثيرة منها تاكلون، » (زخرف: ٧٣)

**" There will be abundant fruits in the Garden
for you to eat as much as you desire!"**

(Holy Quran; Zokh'raf: 73.)

In the above Verse, God added the mention of the fruit to the food and wine which was mentioned already in the preceding Verse, to count all the blessings.

The Phrase: **"...To eat as much as you desire,"** may be points to this fact that the Heavenly Blessings are endless, and whatever you eat is only a part of it.

(Almizan: V. 18, P. 182.)

Paradise Fruit and Meat **For the Virtuous**

« و امددناهم بفاكهة و لحم مما يشتهون! » (طور: ٢٢)

**"We shall provide them with fruits and the meat
of the kind which they desire!"**

(Holy Quran; Tour: 22.)

This Verse explains some of the pleasures and blessings of the people of Paradise, which is briefly summarized in the previous Verse

and said: **"Eat and drink pleasantly..."**, the same is explained here in details. Here states that We give the fruits and every kind of meat to the people of Paradise as they desire, sustenance, permanently and in succession, hour to hour, without a cessation.

(Almizan: V. 19, P. 15.)

Wine that drink in Paradise!

« يُسْفَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ،
خَنَمُهُ مِسْكٌ وَ فِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِّسُونَ،
وَ مِرَاجُهُ مِنْ تَسْنِيمٍ،
عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ! » (مطففين: ٢٥ - ٢٨)

**"They will be given the pure drink from a Jar which is sealed,
the seal of the drink is pure musk
so they inhale the scent of it eagerly,
and it is mixed with the water of Tassnim Fountain,
a Fountain, whereof drink those Nearest to Allah
(Holy Quran; Motaffefin: 25-28.)**

The God Almighty has already Praised the position of the Righteous in the Verses before and Said:

**Verily, the Righteous will be in the Blissful Paradise
Leaning against the raised sofas, they Watch and appreciate the
beauty of The Bounties of Allah;
You will recognize in their faces the Brightness and the Beam of
Happiness!"(Motaffefin: 22-24)**

In these Verses, the Glorious God counts the kinds of Blessings that He has gifted the Righteous in Paradise:

As the God Almighty has explicitly stated the same meaning in the following Verse: **"Compete with one another to achieve forgiveness from your Lord and to reach Paradise,"** therefore, in this Verse God encourages mankind to speed up toward the Blessing which He has described it with the term: **"The Jar which is sealed!"**

After persuading towards all Blessings of Paradise, God Says: Competitors and Challengers must compete for all the Blessings of Paradise, especially for the Sealed Jar, which its pure drink is their particular drink.

"The Wine, the admixture of it is a water of Tasnim!" The word of "Tasnim" means a spring in Paradise, which the Almighty God has named it Tasnim: **"A Fountain, whereof drink those Nearest to Allah! "**

(Almizan: V. 20 , P.394.)

Paradisal Wine, with No Vain talks and No Sin

« يتنازعون فيها كأسا لا لغو فيها و لا تائيم! » (طور: ٢٣)

**"They exchange cups of pure drinks,
Which neither cause intoxication nor Vain talks!"**
(Holy Quran; Tour: 23.)

"Changing Cups" means complimenting and assembling together to drink the wine. The term "Vain Talks" is a quotation from the nonsense talks of the wine-drinkers of the world.

"Intoxication" means causing someone to commit a sin, which is also the product of the wines of the world that makes the wine drinker sinful.

When God Stated that in the cups are the wine neither causes intoxication nor the Vain talks, He refers to the gathering of the people of Paradise to drink such a wine together, which has no bad effects like the worldly wines.

(Almizan: V. 19 , P.15.)

Honoring the Believers in Paradise With Food and Wine

« يطاف عليهم بصحاف من ذهب و اكواب! » (زخرف: ٧١)

**"To them food and pure drink will be served
in golden plates and cups...!"
(Holy Quran; Zokh'raf: 71.)**

The mention of two words "Bowl and Jug" refers to the fact that the people of Paradise have both food and wine, which they eat the food in the Golden Bowls, and drink water from the Jugs.

If, in the previous Verse, the Believers were assumed as present and told them to enter Paradise, but in this Verse they are assumed to be absent and tells that for them they will constantly serve the cups. This is for the sake of honoring them. God wants to understand us that the believers are so honored that it deserves to be narrated to others. God returns to the disbelievers and Says that the believers have such a status just to make the disbelievers to regret and envy to the Believers, thus the Truth of what they were promised should be clearer.

(Almizan: V. 18 , P.182.)

Chapter Three

CLOTHES AND ORNAMENTS IN PARADISE

Eden Gardens, Silk Clothes, Gold and Pearl Bracelets

« جَنَّتِ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِنْ ذَّهَبٍ وَلَوْلُؤَآءَ وَ لِبَاسَهُمْ فِيهَا حَرِيرٌ! » (فاطر: ٣٣)

**"They will enter the gardens of Eden
wherein they will be decked with bracelets of gold,
pearls, and silk garments!"
(Holy Quran; Fater: 33.)**

The purpose of describing the Aden Gardens is to refer to the **Great Grace** mentioned in the previous Verse. It is as if a person asked: What is this Great Grace? He replies: There are Eternal Paradises that they enter it, and will be adorned by bracelets of gold and pearls, and their clothes therein are from silk!

(Almizan: V. 17, P. 66.)

Bracelets Made of Gold and Pearl, Clothes of Silk

« إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَ عَمِلُوا الصَّالِحَاتِ
جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَّهَبٍ وَ لَوْلُؤَآءَ
وَ لِبَاسَهُمْ فِيهَا حَرِيرٌ! » (حج: ٢٣)

"God will admit the righteously striving believers to the gardens wherein streams flow. There they will be decked with gold bracelets, pearls, and garments of silk!"

(Holy Quran; Hajj: 23.)

The Verse counts the Heavenly Blessings that the Almighty God will Grant to the owners of the True Faith and Righteous Deeds as rewards, on the Day of Resurrection.

God will enter them to the Paradises where the streams flow, where their ornaments are of gold and pearl bracelets and their clothes will be of silk.

(Almizan: V. 14, P. 510.)

(Please note that the topics summarized in these chapters will come in more detail in some further chapters.)

Chapter Four

Rewards

For People of Paradise

Eternal Paradise a Reward for Endurance in the Way of God

« إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا
فَلَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ،
أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا
جَزَاءً بِمَا كَانُوا يَعْمَلُونَ! » (احقاف: ۱۳-۱۴)

"Indeed those who say:
'Our Lord is Allah,'
and then remain steadfast,
they will have no fear, nor will they grieve!
They shall be the companions of paradise,
remaining in it forever,
a reward for what they used to do!"
(Holy Quran; Ah'qaf: 13-14.)

The meaning of what they said: "Our Lord is Allah," was their confession to the monopoly of Lordship in Allah Almighty. The meaning of their remaining steadfast following their testimony is that they will not deviate from what they testified to its truthfulness. They will never do anything in opposite of it and its requirements.

"They will have no fear, nor will they grieve!" This Phrase implies that they have no possible peril in front of them, so they feel no fear, as well as no possibility of certain hatred to bring them grief, because the fear comes from a possibility of peril, and sadness prevails to heart when a peril advances.

"They shall be the companions of paradise, remaining in it forever, a reward for what they used to do!" The meaning of the '**Companions of Paradise**' refers to their eternal stay in Paradise, in fact the Phrase: **"Remaining in it forever,"** did also emphasize the same, namely, those are the persons, who said: '**Our Lord is Allah!**' They constantly resisted on it; this Everlasting Paradise is the retribution of their obedience and good deeds that they did in the world to bring themselves closer to God.

(Almizan: V. 18, P. 299.)

Eternal Paradise Provided For Combatants who Spent Money and Life

« لَكِنَّ الرَّسُولَ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ،
أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ! » (توبه: ٨٨-٨٩)

**"But the Messenger of God
and the believers with him fought for the cause of God
with their possessions and in person
and their reward will be all good things and everlasting happiness!
God has Provided gardens for them wherein streams flow
and wherein they will live forever.
This indeed is the greatest triumph!
(Holy Quran, Toubeh: 88-89.)**

In the above Verses, God used the term: "Provided," instead of: "Promised," this is for the fact that their termination of course was unknown, namely, it was not known whether the Faith of all the Believers will last till their termination of life, or not, therefore, God has not promised them because the 'Promise of God' is a certain and obligatory command, in spite of the 'Providing' that God will certainly provide it, but it is not certain that the Believers will keep their Faith and Good Deeds till the end of their lives. Truly, it is in contradiction with the Principle of Quran and the common sense that the God Almighty credits to Himself granting a servant the promise of forgiving and Paradise in lieu of a good deed, then to release him to do what he wants to do.

Therefore we see that wherever the God Almighty has granted a promise, suspended and conditioned it to one of the general titles such as Faith and good deeds, so that the realization of that Promise depends to the realization of that condition.

There is no record in the Holy Word of God, that He has Granted His Promise to someone for his own sake, but for the sake that he is the example of a general title.

Since this kind of promising and giving safety to some people from punishment is in contradiction with the obligation and duty, therefore the God Almighty holds His Promises everywhere on the owners of the titles, not on the persons, for example: **"Allah has promised the believers Men and Women, Gardens...!" (Toubeh: 72.)** **"Muhammad, the Apostle of Allah, and those who are with him are hard against the faithless and merciful amongst themselves . . . Allah has promised those of them who have faith and do righteous deeds forgiveness and a great reward!" (Fat'h: 29.)**

(Almizan: V.9, P. 488.)

True Promise of Paradise, A Reward for Combatants

« إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ
وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ
وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ
وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ،
التَّائِبُونَ الْعَبْدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ
الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ
وَبَشِّرِ الْمُؤْمِنِينَ! » (توبه: 111)

"God has purchased the souls and property
of the believers in exchange for Paradise.
They fight for the cause of God to destroy
His enemies and to sacrifice themselves.
This is a true promise which He has revealed in the
Torah, the Gospel, and the Quran.
No one is more true to His promise than God.
Let this bargain be glad news for them.
This is indeed the supreme triumph!"

(Holy Quran; Toubeh: 111.)

In this Verse, the God Almighty gives a Definite Promise of Paradise for those who fight in the way of God by their lives and their possessions, a promise that He has given in the Torah and the Gospel, as He gives in Quran.

God has given this Promise in the form of an allegory and likened it to buying and selling, namely, the buyer is God, the sellers are the Believers, their lives and their possessions are the merchandise, the Paradise is the Value, and the Torah, the Gospel, and the Quran are considered as the Proof Documents of Bargain. What a subtle allegory used by God. At the end, the Believers have been blessed with this deal, and felicitated by God to achieving such a great prosperity.

"The Believers are those who Repent to Allah, who worship

Allah, who praise Allah, who fast, who bow down and prostrate themselves in Prayer, who enjoin people for good Deeds and forbid people from evil Deeds and who respect the limits set by Allah. And O, Messenger give Glad-tidings to such Believers!" This Verse describes the Believers to their most favorable attributes.

Believers because they return to God from others are called the Repentant, because they worship God are called the Worshipers, because they praise the God are called the Praisers, because they step from one temple to other are called Wayfarers, and because of their bowing down and prostrating themselves in Prayer in obedience to God are called Bowers and Prostraters.

This is their state as individual, but their attitude toward the community is like the guards to lead their community towards the goodness, namely, they enjoin people for good Deeds and forbid people from evil Deeds and observe the God's Limits, so that they do not violate that limits neither individually, nor commonly, not in secrecy nor in appearance.

Then, while God gave them glad tidings in the preceding Verse, He now orders His Messenger to give them glad tidings, so this is an emphasizing, the emphasis that no one can reach its boundary.

These favored attributes are the traits with which the Faith of the Believer is complete, and the Believer having them deserves to receive the Promise of God to Paradise, which God and His Prophet have already given its annunciation. The reason for this achievement is having those attributes, which requires the Believer to upraise to the Right of God, and the uprising to God's Right also makes the Almighty God to fulfill the right that made it obligatory on Him, and to fulfill the Promises that He has given him.

(Almizan: V.9, P. 539.)

Rewards for the Holders of the True Religion

« إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
يَحَلُّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسَهُمْ فِيهَا حَرِيرٌ،
وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطٍ الْحَمِيدِ! » (حج: ٢٣-٢٤)

**God will admit the righteously striving believers
to the gardens wherein streams flow.**

**There they will be decked with gold bracelets, pearls,
and garments of silk!**

**They have been guided through Purest Words
[the Holy Quran,] and they have been guided to
the Straight Path of The Commander of Goodness!"**

(Holy Quran, Hajj: 23-24.)

The "Purest Speech" is the speech free from the vicious talks. The Evil Word is a word that one of the types of falsehood is in it. The God Almighty has put together the Purest Speech of the Believers, and Said: **"[In the Gardens] their prayer will be: O, Allah! Absolute Purity is Yours! And their greetings will be "Salam," and they end their prayer saying: "Thanksgiving and adoration is due only to Allah, the Lord of the worlds!" (Yunus: 10.)**

So the meaning of what God Said they were guided towards the Purest Speech is that God provided them with a means for such a speech.

Their guidance to the Glorified Path - "Glorified" is one of the Names of Allah - is that nothing but good deeds done by them, just as nothing but the purest speech comes out of their mouth.

(Almizan: V. 14, P. 505.)

Entrance into Paradisal Life

The Great Salvation

« لِيُدْخَلَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَ يُكَفَّرُ عَنْهُمْ سَيِّئَاتِهِمْ
وَ كَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزاً عَظِيماً! » (فتح: ٥)

**"That He may admit the believing men and believing women
into Gardens with rivers flowing beneath them,
abiding eternally therein,
and He expiates their sins.
And with God this is a great triumph!"
(Holy Quran, Fat'h: 5.)**

In this Holy Verse of the Surah Fat'h, which is related to the Verses on Jihad (the Holy Defense and War,), the God Almighty put the believing men and the believing women together, so that no one can think the Paradise and expiating the sins is allocated only to men, because the Verse speaks of Jihad, and the Jihad and War is done by men, therefore such an illusion might come forth, to avoid it the word: 'Believing Women' was added.

The Phrase: "... **And with God this is a great triumph!**" express this meaning that entering into such a life is the true happiness, and there is no doubt about it, because with God is the true happiness and He does not say anything but the Right.

(Almizan: V. 18, P. 393.)

Great Salvation, the Reward of Believers

With Righteous Deeds

» إِنَّ الَّذِينَ ءَامَنُوا وَ عَمِلُوا الصَّالِحَاتِ
لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
ذَلِكَ الْفَوْزُ الْكَبِيرُ! » (بروج: ١١)

**"Verily, those who believe and do good Deeds,
for them shall be the Gardens in Which flow streams;
and this is The Great Achievement!"**

(Holy Quran, Buruj: 11.)

This Verse is a Graceful Promise to the Believers for their encouragement.

(Almizan: V. 20, P. 414.)

Chapter Five

Inheritance OF Paradise

Inheritors of Paradise: Possessors of Faith and Good Deeds

« وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ،
وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غَلٍّ
تَجْرَىٰ مِنْ تَحْتِهِمُ الْأَنْهَارُ
وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ
لَقَدْ جَاءَتْ رُسُلٌ رَبِّنَا بِالْحَقِّ
وَنُودُوا أَن تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ! » (اعراف: ٤٢-٤٣)

"But those who believe and do Good Deeds [up to their abilities.]

Since We do not task any soul beyond his ability,
those are the inhabitants of The Paradise
and they will abide therein Forever!

And in the Paradise: We shall remove from their hearts
the Hatred or sense of injury.

Streams will Be flowing beneath them in the Garden;
and they will Say:

- All thanksgiving and adoration of The worshippers is due to Allah
Who Has guided us to this; we could never find guidance,
if it were not that Allah Had guided us;

indeed the Messengers of Our Lord did bring us the Truth.

And it will be cried out to them:

- Your Deeds of righteousness have made you

The inheritors of this Paradise!"

(Holy Quran, A'araf: 42-43)

These Verses are intended to strengthen the hearts of the believers and to fill them with hope. Since God had already conditioned the faith with righteous deeds, and it is obvious that no one of the believers can succeed in doing all the righteous deeds and quit none of them, this caused more despair among the believers, therefore, in the above Phrase, in order to resolve this concern, God States: **"...We do not task any soul beyond his ability," so that if everyone, who can do such tasks to the extent of his ability, even though he did not put himself into trouble, he will be from among the people of this Verse and from the companions of the everlasting Paradise.**

The Phrase: **"Streams will be flowing beneath them in the Garden,"** is a hint for the fact that the owners of faith and righteous deeds in the Afterlife will live in the great and magnificent palaces.

Saying: **"...Indeed the Messengers of our Lord did bring us the Truth,"** is a confession for the Trustworthy of the Promises made by Allah through His Prophets, and this confession, as well as other confessions received on the Day of Resurrection from the Believers and disbelievers through the agents of the God Almighty are the Proofs for the Domination of God and the Totality of His Lordship.

This confession from the Companions of Paradise is a thanksgiving, and from the hellions is a confession to the Integrity of the Proof for God's Lordship. Perhaps, in the simple sense of some people, this confession looks at the first glance an unimportance matter, but it is not so, this confession is one of the great Truths of Quran and is very important.

(Almizan: V. 8, P. 144.)

Inherited Shares from the Losers Deprived of Paradise

« ... وَ نُودُوا أَنْ تَتَّخِذُوا الْجَنَّةَ وَرِثَةً بِمَا كُنْتُمْ تَعْمَلُونَ! » (اعراف: ٤٣)

**"And it will be cried out to them:
Your Deeds of Righteousness have made you
The inheritors of this Paradise."**

(Holy Quran, A'araf: 43)

Why did this Verse transfer the inheritance of the Paradise to the Believers against their righteous deeds, while the meaning of inheritance is the possession of property or anything profitable from a dead person who had previously owned it and whose property was transferred to another.

The answer to this question is that in the Verse under discussion it is possible to validate this meaning too, because the Almighty God created Paradise, so that all His servants would receive it with the right to do good works, but the infidels, by committing the infidelity and sinful affairs, made themselves deprived of Paradise, as a result the Paradise had inherited to the Believers, so in fact the believers inherited it from others for their good deeds, as God Says: **"Such Believers [with qualifications Mentioned] are the heirs, they will inherit Paradise for their Deeds, and they will dwell therein Forever,"** and God quotes from the companion of the Paradise: **"They will say Thanksgiving and Adoration of the worshippers is due Only to Allah Who has truly fulfilled His Promise to us and has granted us The land of Paradise in heritage; now We can dwell in the Garden wherever we choose!"**

(Almizan: V. 8, P. 144.)

Inheritance of Eternal Paradise, The Reward for Your Deeds!

« ... و أنتم فيها خالدون،
و تلك الجنة التي اورثتموها بما كنتم تعملون! » (زخرف: ٧١-٧٢)

**"...And you shall abide in the Garden forever!
And this Garden was made heritage to your Righteous deeds!"**
(Holy Quran, Zokhraf: 71-72)

"...And you shall abide in the Garden forever!" This Phrase is both a predicate, a promise, and a good news that you, the believers, will be in this Blessings of Allah forever! It is obvious that the knowledge to this annunciation brings a spiritual pleasure, which is not comparable with any other Pleasures in any scale, and is not appreciated by any amount.

"...And this Garden was made heritage to your Righteous deeds!" Some commentators have said: The meaning of "**Heritage**" here is that the Paradise has been given for the rewards of your actions. Others have said: This means that you inherited it from the unbelievers, because if the unbelievers also believed in and did righteous deeds, they would also enter it.

(Almizan: V. 18, P. 182.)

PART THREE

Beginning Human Life in Paradise

Chapter One

Welcome to Paradise

Collective Entry of Pious to Gates of Paradise

Greetings and Invitation of the Gatekeepers

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا
حَتَّىٰ إِذَا جَاؤُهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا
سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ! ﴿زمر: ٧٣﴾

**"The pious ones will be led to Paradise in large groups.
Its gates will be opened to them
when they are brought nearby and its keepers will say: Welcome!
Salaam and Peace be with you!
Enter the gates of Paradise to live therein forever!"
(Holy Quran, Zumar: 73.)**

This Verse means that, on the Days of Resurrection, the Angels guide the Pious in groups to the Paradise, when they reach the Gates of Paradise, the Gates will be opened to them, and the Gatekeepers welcoming them to Paradise, say: Salaam and Peace be upon you! You will all be in absolute health, and you will not see what but is pleasing to you, enjoy all the blessings of Paradise! Enter now that the result of your purity in the world is to live in Paradise eternally!

The Companion of Paradises after entering Paradise said: It is only God who deserves all Praise! He has made His promise come true and has given the Earth as an inheritance to us. Now we live in the gardens as we wished. Blessed is the reward of those who labor!

The meaning of the 'Earth' in this Verse is the land of Paradise, the place where the people of Paradise are dwelled, as they say: **"Now**

we live in the Gardens as we wished!"

(Almizan: V. 17, P. 451.)

Salaam of Companion to Each Other

Entering the Paradise

« وَ أَدْخِلَ الَّذِينَ ءَامَنُوا وَ عَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ
تَحِيَّتُهُمْ فِيهَا سَلَامٌ! » (ابراهيم: ٢٣)

"Those who believed and did good Deeds,
will be admitted to the Gardens In which streams flow,
therein they will abide forever by the Command of their Lord;
their greeting to each other will be: "Salaam!"

(Holy Quran, Ibrahim: 23.)

This Verse expresses the destination that the prosperous people of the believers end up there, and the Phrase: "**Their greeting to each other will be:Salaam(Peace be with you,)**" implies that the well-being of the prosperous people in that Life, and their state of meeting each other, is such that they exchange greetings and salutations(Salaam) to each other.

(Almizan: V. 12, P. 70.)

Resurrection of the Believers,

Welcoming by Angels of Paradise

« إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ،
لَا يَسْمَعُونَ حَسِيسَهَا وَ هُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ،
لَا يَحْزَنُهُمُ الْفَرَعُ الْأَكْبَرُ
وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ! »
(انبيا: ١٠١-١٠٣)

"But those to whom We have already promised blessings
will be far away from hell!

They will not even hear the slightest sound from it
while enjoying the best that they can wish for
in their everlasting life.

They will not be affected by the great terror!

The Angels will come to them with this glad news:

This is your day which was promised to you!"

(Holy Quran, An'biya: 101-103)

"Hassiss," means the slightest sound is felt.

"Great Terror," means the great fear that the Allah Almighty has
informed that such a fear occurs when the Trumpet of Soor will be
horned, and Said: **"Everyone in the heavens and earth will be terrified
on the day when the trumpet will be sounded!"** (Naml: 87.)

The meaning of what God said: **"The Angels will come to them,"**
is that the Angels will welcome them with good news, and say: **"This is
your day which was promised to you!"**

(Almizan: V. 14, P. 463.)

Enter Paradise Secured from Fear and Grief

« يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ! » (زخرف: ٦٨-٧٠)

"My servants!

You need have no fear on this day,
nor will you be grieved!

Those who have faith in Our Revelations
and have submitted themselves to Our Will
will be told:

Enter Paradise with your spouses in delight!"

(Holy Quran, Zokhraf: 68-70.)

This Holy Verses are what the God Almighty addressed on the Day of Resurrection to His servants. The witness is the Phrase: **"Enter Paradise!"** In this address, God gives them security from any possible or definite unpleasant events, because He Said: **You have no fear, nor grief!**

"Those who have faith in Our Revelations and have submitted themselves to Our Will!" The meaning of the **"Gods Signs or Revelations,"** are all that indicate the Existence of the God Almighty, whether it is a Prophet, or a Book, or a Miracle, or anything else. And the meaning of **"Islam"** is to submit himself to the God's Will and His Commandments.

"Enter Paradise with your spouses in delight!"

(Almizan: V. 18, P. 182.)

Angels' Welcome and Good News

To the Believers with Endurance

« إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا
تَنْزِلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا
وَأَبَشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ! » (فصلت: ٣٠)

"To those who have said: Our Lord is God!

**And who have remained steadfast to their belief,
the Angels will descend saying: Do not be afraid or grieved!**

Receive the glad news of the Paradise

which was promised to you!"

(Holy Quran, Fosselat: 30.)

This Verse states the expected future of the Believers, that the

Angels who come to welcome them. That is the strengthening of their hearts and their encouragement, as well as the good news to their dignity. Thus the Angels give them security from fear and sorrow.

"Fear" is always from a distressing occurrence is likely to come forward. The distress of the believers is either from the fear of punishment, or the deprivation of the Paradise. The grief and sorrow are always from a distress that is occurred, an evil that has been created, such as the sins of the Believers, who are sorrowful by their effects, or the charities that have not done by oversight, which causes their sorrow; the Angels will comfort them that they are secured from such a fear and sorrow, because their sins are forgiven, and the torment of them has been taken away. Then the Angels give them their glad tidings to the promised Paradise, and say:

**"Receive the glad news of the Paradise
which was promised to you!"**

When the Angels said: **"...Which was promised to you,"** implies that the descent of the Angels upon the Believers to give them this good news is after their life in the world, because the meaning of their words is: Good news for you to the Paradise that has always been promised to you!

(Almizan: V. 17, P. 591.)

Blessings of Paradise

For the Newcomers

« إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
يَحَلَوْنَ فِيهَا مِنْ أَسْوَدٍ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ...! » (حج: ٢٣)

**God will admit the righteously striving believers
to the gardens wherein streams flow.
There they will be decked with gold bracelets, pearls,**

and garments of silk...!"
(Holy Quran, Hajj: 23.)

This Verse counts the Paradisal Blessings that the Almighty God will grant to the owners of the Real Faith and the Righteous Deeds as rewards of the Day of Resurrection.

The Angels will take them to the Paradises, where the streams flow, and they will wear the clothes of silk, and they will be adorned by the bracelets of gold and pearls.

(Almizan: V. 14, P. 510.)

Divine Grace and Sustenance
For Entrants of Paradise

« ... وَ مَنْ يُؤْمِن بِاللَّهِ وَ يَعْمَلْ صَالِحاً
يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَداً
قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقاً! » (طلاق: ١١)

**"...God will admit those who believe in Him
and act righteously to Paradise wherein streams flow,
and they will live therein forever.
God will provide them with excellent sustenance!"**
(Holy Quran, Talaq: 11.)

The first portion of the above Verse gives the graceful promise and glad tidings to those, who believed in Allah and performed the righteous deeds, to enter them in Paradise.

"...God will provide them with excellent sustenance!" This Phrase glorifies the Blessings of God in that He has provided them with Sustenance. The meaning of God's Sustenance is the Faith which he has granted them, as well as the righteous deeds which He has granted them its fulfillment and achievement, and the Paradise which He will enter them in the Hereafter.

(Almizan: V. 19, P. 546.)

Effect of God's Guardianship On Entering Believers in Paradise

« إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ
وَالنَّارُ مَثْوًى لَهُمْ! » (محمد: ١٢)

**"God will admit the righteously striving believers
into the gardens wherein streams flow.**

**However, the disbelievers who enjoyed themselves and ate like cattle
will have for their dwelling hell fire!"**

(Holy Quran, Mohammad: 12.)

In this Verse, the effect of the Guardianship of God on the Believers, as well as the lack of Guardianship for the unbelievers is expressed in terms of their end and the Afterlife, Says that the Believers will enter Paradise, and the unbelievers will return to the Fire.

In reference to the attributes of the Believers, God said: **"The righteously striving believers,"** and in the description of the infallibles: **"...Who enjoyed themselves and ate like cattle!"** With these two counter recognized concepts made us understood that the Believers grow in their worldly life. Since they believe in God and do the righteous deeds, and whatever they do is right and lawful, then they have taken the path of growth and acted to their tasks in humanity.

So these Believers are under the Guardianship of Allah, because they have taken a path which their God has commended and directed them towards it, and in this path they will enter Paradise in the Hereafter, where the streams flow from its riversides.

If the God Almighty attributed the entrance of the Believers in Paradise to Him, but did not attribute same the entrance of the unfaithfulness to the Fire, this is because the Right of His Guardianship

had so necessitated, the God Almighty has a special interest in His Own devoted servants.

(Almizan: V. 18, P. 350.)

Light of Believers on Resurrection Day

And Glad Tidings to Paradise

« يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ
بُشْرَاكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ! » (حديد: ١٢)

**"The day will come when you see the believing
men and women with their lights radiating
ahead of them and to their right.**

**Good news is yours that, on that day,
you will have gardens with flowing streams.**

You will abide therein forever. This is the great triumph!"

(Holy Quran, Hadid: 12.)

This Verse is absolute, includes believers of every nation, and is not specific to the Nation of Islam, and if God has interpreted the radiation of their light to their running is to point out that such persons speed up to the degrees of Paradise which God has prepared for them, while each moment and one after another, the degrees and prospects of happiness and Positions of Nearness are illuminating to them, to the extent that their light reaches to the fullest extent, as elsewhere Said:

"The pious ones will be led to Paradise in large groups...!" (Zumar: 73.)

**"On the Day of Judgment, when the pious people will be brought into
the Presence of the Beneficent God as the guests of honor!" (Maryam: 85.)**

**"On the Day of Judgment, God will not disgrace the Prophet and those
who have believed in him. Their lights will shine in front of them and
to their right. They will say:**

O, Our Lord, perfect our light for us and forgive our sins...!" (Tahrim: 8.)

"To day, glad-tidings for you are the Gardens of Paradise, in which flow streams; you will abide therein forever!" This part of the Verse is good news which they give to the Believers on the Day of Judgment. The carriers of this good news are the Angels, who, according to the Command of God and His Predestination state: Good News for you today is the Gardens in its slopes the rivers flow and you will live there forever!

The meaning of the annunciation is the glad tidings, which in the Verse refers to the Paradise.

"This is the great triumph!" This statement is the Word of God, and refers to the preceding matters, which was the radiation of their light ahead of them and the good news for paradise. It is possible also the sentence returns to the words of Angels and refers to the everlasting Gardens and perpetual living therein.

(Almizan: V. 19, P. 272.)

Chapter Two

Acquaintance of Newcomers with Paradise

Men of Paradise, Familiar with Paradise!

« وَ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَلُهُمْ،
سَيَهْدِيهِمْ وَ يُصَلِّحُ بَالَهُمْ،
وَ يُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ! » (محمد: ٤-٦)

**"The deeds of those who are killed for the cause of God
will never be without virtuous results!
God will lead them to everlasting happiness
and improve their condition!
He will admit them into the Paradise
which He has made known to them!"**
(Holy Quran, Mohammad: 4-6.)

Soon the God Almighty will guide the Martyrs of His Way to the destinations of prosperity and dignity, with the forgiveness and remission of their sins, improving their conditions, and makes them deserving to enter Paradise.

When attaching this Verse to the Verse: **"Do not consider those who are slain in the Way of Allah to be dead; nay! They are alive and receive their Sustenance in the Presence of their Lord!" (Ale-Imran: 169,)** it turns out that the meaning of improving the conditions of those who killed in the cause of Allah is to bring them alive in a pure life and

to make them deserve to enter the Presence of their Lord, the life that will be achieved with the removal of the veils.

"He will admit them into the Paradise which He has made known to them!" God will soon bring them into Paradise, while He has already made the Paradise familiar with them, either in the world through the revelations of the Prophets, or by means of the glad tidings at the time of the taking his soul, or in the grave, or on the Day of Resurrection, or in all of these stages.

(Almizan: V. 18, P. 343.)

Men of Paradise, and What They Brought in from the World!

« وَ بَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
 أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
 كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ
 وَأَنُوتُوا بِهِ مُنْشِبِينَ وَ لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَ هُمْ فِيهَا خَالِدُونَ! »
 (بقره: ٢٥)

**"Tell the righteously striving believers
 of the happy news,
 that for them there are gardens wherein streams flow.
 Whenever they get any fruit from the gardens as food,
 they will say:**

**This is just what we had before we came here.
 These fruits are produced very much like them
 those we had before.**

**They will have purified spouses
 and it is they who will live forever!"**

(Holy Quran, Baqarah: 25.)

The Holy Quran describes the people of Paradise as: **"Whenever they get any fruit from the Gardens as food, they will say: This is just what we had before we came here. These fruits are produced very much like them those we had before,"** namely, whatever of the fruits of

Paradise, the people of Paradise find as their sustenance they say this is the same sustenance as before. What is given to them as livelihood they find it the same provision that they have taken from the world with themselves.

There is nothing in the other world except what one has prepared for himself in this world, as it is narrated from the Holy Messenger of Allah (PBUH) that he said: **"As you live, you die, and as you die, you will be resurrected...!"**

The people of Paradise, in addition to what they have brought from the world with them, they receive a lot offered by God, as mentioned in Quran: **"There they will have whatever they wish, and with Us there is yet more!"** (Qaf: 35.)

(Almizan: V. 1, P. 138.)

Blessings of the People of Paradise **On the Day of Calamity**

« وَجُودٌ يَوْمَئِذٍ نَّاعِمَةٌ، لَسَعِيهَا رَاضِيَةٌ...! »
(غاشية: ٨-١٦)

**"On that Day some faces will be bright And happy!
Pleased with their labour of good deeds of the past!
The Sublime Garden is their abode!**

(Holy Quran, Gha'shiye: 8-16.)

The expression of the first Verse refers to a delight and joyance, which spreads from the heart of man to his face, intimating every viewer of his inner pleasure, as is elsewhere in Quran: **"You will recognize in their faces the brightness and the beam of Bliss and Happiness!"** (Mutafaffin: 24.)

"Pleased with their labor of good deeds of the past!" The Verse

regards the trying of the people of Paradise to do good deeds in the world, and Says: The faces that are delightful on the Day of Judgment are those who are satisfied from own deeds, since all their deeds were righteous, which are bestowed with the best recompense and reward:

"They will live in an exalted garden!

Wherein they will not hear any vain talk!

Therein will be a flowing spring!

Raised couches!

Well arranged goblets!

Well-placed cushions!

And well spread carpets!"

The idea of the exalted garden, is the height of the degrees of Paradise, its dignity, its magnificence, and its deliciousness of pleasures, because there is a life with no death, a pleasure mixed with no pain, an enjoyment afflicted with no grief, and the people of Paradise have not only access to what they wish and like, but also the pleasures that are much above their will.

"They will not hear any vain talk!" that is, the mentioned faces, or, in other words, the people of Paradise, do not hear in Paradise even a vain word - futile or useless.

"Therein will be a flowing spring!" The purpose to say a Flowing Spring is to refer to the Springs of Paradise, not only one spring, because in other Verses, God clearly states that in the Paradise there are springs, such as the Salsabil spring, the Fountain of wine, and the Fountain of Tahor(the purified,) and the like.

"The Raised Couches," refers to the high level of the persons who recline on that couches.

"Well arranged goblets," means the cups that are beside these springs.

"Well-placed cushions," means the pillows and cushions, which the people of Paradise lean on them, and their being well-placed means

to put these cushions in arrays as is common in the most luxuriant congregations of the world.

"And well spread carpets," means a great deal of luxury carpets spread over the garden to sit on them.

(Almizan: V. 20, P. 458.)

Signs of the Men of Paradise: Confidence in God and Humbleness

« إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَ أَحْبَبُوا إِلَى رَبِّهِمْ
أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ! » (هود: ٢٣)

**"The righteously striving believers,
who are humble before their Lord,
will be the dwellers of Paradise
wherein they will live forever!"**
(Holy Quran, Hood: 23.)

The meaning of Believers being Humble towards their God is the state of their confidence and tranquility obtained from mention of His remembrance and the desire of their hearts towards Him, so that their heartily faith will never be trembled within their hearts to be deviated and distracted anyhow, the same as the firm earth which never slips away or trembles the objects on its shoulders.

In this Verse, the God Almighty has restrained the faith and the righteous deeds of the believers to their humbleness, and this implies that the said believers are not all the believers in general, but rather a particular group of believers who have confidence in God, and they have an insight from their Lord.

(Almizan: V. 10, P. 288.)

Keep the Fellowship of the Men of Paradise!

« لا يَسْتَوِي أَصْحَابُ النَّارِ وَ أَصْحَابُ الْجَنَّةِ
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ! » (حشر: ٢٠)

**"The Companions of the Fire
and the Companions of the Garden are not equal.
The Companions of the Garden will achieve felicity!"
(Holy Quran, Hashr: 20.)**

This Holy Verse is a complete proof for this fact that it is obligatory for everyone to join to the reminders of God and who take care about their deeds, not to those who forgot God.

The statement of this proof is that these two groups - namely, the reminders of God and the forgotten ones of God, and there is no third group - and others who must finally join one of these two groups, and these two groups are not the same so that joining one of them to be like the other without problem, but one of these two groups is preferred and the other is not preferred, therefore the common sense judges that one should join the preferred group rather than the other group, the preferred groups are the reminders of God, because only they are Prosperous, not the others, therefore, the preference is on their side, as a result it is obligatory for every human being to adhere to them.

(Almizan: V. 19, P. 379.)

Strolling in Gardens of Paradise, Gathering to Mention God

It has been narrated that once the Holy Prophet of God joined his companions and said: **Try strolling in Gardens of Paradise!** The people asked what the Gardens of Paradise is. He said: The gatherings

to mention God! Go to these assemblies each morning and evening times to mention of God. Whoever wants to understand what a status he has with God, he must consider what status God has with him. The amount of respect God reprise to His servant that the servant respects Him!

Know that your best deeds and the most purest of it with your Lord and your Owner, also your most effective action in raising your degrees, and finally, the best thing that the sun shines on it, is the Mention of God, as He Himself has announced and Said: **"I am the companion of someone who mentions Me and remembers Me!"**

And God said:

"Remember Me and I shall Remember you. Thank Me and do not hide the Truth about Me!" (baqarah: 152.)

**Remember Me to remember you by My Favors and Blessings!
Remember Me by obedience and worship, so that I remember you
with Blessings, Beneficence, Comfort, and Rizvan!**

(Almizan: V. 1, P. 512.)

Overlooking the Men of Paradise To their Friends in Hell

« فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ،
قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِيبٌ! » (صافات: ٥٠-٦١)

**"They [the inhabitants of the Paradise,]
will turn to one another and make questions from one another
[regarding their past:]
One of them will say:
I had a friend in the world...!"**
(Holy Quran, Saffat: 50-61.)

These Verses narrate the conversation that is taking place between the people of Paradise and Says: Some of them ask others about other friends. Some retell what has come to him in the world. Finally, their conversation ends where they talk with some of the hellions, who are in the mid of the fire.

These companions of Paradise are of the sincere devotees of God. One of the people of Paradise tells others: I had a friend in the world, which I chose only from among the people, and he was also the only one who made friendship with me.

" Who used to say: Do you really believe that after we are dead and turned into dust and bones, then we shall be raised up and receive compensation for our Deeds?" That friend out of his astonishment and denial had always asked me: Indeed, Do you believe in Resurrection of the Day of Judgment and punishment? Do you believe that after we became dust and bones, our bodies were shattered and the faces changed, did we revive to be punished? Honestly, I cannot confirm this meaning, as it is not verifiable.

"Would you like to get some information about him?" The same person, addressing his heavenly comrades, says: Could you see hell and have an overlook over there to find my friend and see what is his status there in?

"He looks down and finds him in The middle of the Hell!" The speaker himself looks over to hell, and sees his comrade in the middle of the fire.

"By Allah you were about to bring me to your own Doom by your suspicious suggestions!" By God, I swear that you were about to destroy me like yourself, and to fall me where you fell yourself!

"Had it not been for the Favor of my Lord I would have surely been among those brought into the Fire!" If I did not succeed in receiving the Favor of my Lord, and if Allah had not guided me, I would

be like you among those who were summoned to doom!

The editor of the 'Maj'ma el- Bayan' says that their purpose to raise such a question was to figure out the subject, rather than having doubts about the issue, and when they talk on such a matters they find a good sense and double pleasure, even though they knew that they will be forever in Paradise. Therefore, following that sentence, they added:

"Surely, this is a great achievement!"

"To attain to this success, all must strive and do the righteous deeds!" For such a salvation, and for such a reward, the people in the world must try their best, because this world is the home of duty!

(Almizan: V. 17, P. 208.)

Chapter Three

Conditions To Enter the Paradise

Who Enters The Paradise?

« وَ مَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَ هُوَ مُؤْمِنٌ
فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَ لَا يُظَلَّمُونَ نَقِيرًا ...! » (نساء ١٢٤)

**"Any believer, male or female,
who does act some righteous deeds,
will enter Paradise
and will not suffer the least bit of injustice!"
(Holy Quran; Nessa: 124.)**

This Holy Verse points to the Rewards of those who do the Righteous Acts, and that Reward is the Paradise. In this Verse, the Almighty Allah did expand and generalize achieving the Paradise in one hand, and on the other hand, did stipulate its accessibility to the limitation that tightens its availability.

On one hand, God has conditioned the owner of the righteous acts if he wishes to achieve his reward, namely, the Paradise, he must have the Faith, too; because although the reward is against the action, but whoever is a disbeliever, his being unfaith leaves no value for his works, and dismiss whatever good deeds he may had.

On the other hand, God did not Say: **"Who acts Righteously,"** as a result restricts all the rewards of the Hereafter and Paradise to those who

do all good deeds, but He said: **"Who does act some Righteous deeds,"** which expands His Promise to whom also have done some good deeds.

Yes, since the issue was the issue of compensation and reward, it was necessary to observe this accuracy. **The Divine Grace also required that the reward of the Hereafter should not be limited to a few ones, but should be generalized to include anyone who believes in God and brings forth a number of good deeds, and then, by the way of repentance, or by mediation of intercessors, to repair and compensate the rest of the righteous deeds that he has not done, or the sins he has committed.**

On the third hand, with the Phrase: **"Any believer, male or female,"** God generalized **the Decree to include both men and women, without any dedication to men only.**

Yes, in terms of Islam, there is no difference between man and woman!

(Almizan: V. 5 , P. 140.)

Call to Paradise

« . . . وَ اللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَ الْمَغْفِرَةِ بِإِذْنِهِ
وَ يُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ! » (بقره ٢٢١)

**"...But Allah invites you to The Paradise
and Forgiveness by His Leave,
and Allah makes His Words of Revelation clear to mankind
that they may be mindful about the Truth!"
(Holy Quran; Baqarah: 221.)**

The Believers, through the way of Faith and their attribution to Virtue, invite the man by thier language and deeds towards the Paradise and Forgiveness, they also do this by the Permission of God, because God has allowed them to call people to Faith, and guide them to

Salvation and Deliverance, which the end of this route leads to Paradise and Forgiveness.

(Almizan: V. 2 , P. 302.)

Conditions for Entering the Paradise

«... أولئك في جَنَّتٍ مُكْرَمُونَ!» (معارج: ٢٢-٣٥)

"Such people will receive due honor in Paradise!"

(Holy Quran; Ma'arej: 22-35.)

The God Almighty has counted in part of the Verses of Surah al-Ma'arej the attributes and actions of humans that lead them to paradise with respect and reverence. Here is a description of the details of those actions and attributes:

First of all, from among all the privileges of the believers in the Verses, God recalls their prayers, because He wants to illustrate the upstanding of the prayers and shows that the prayer is the Best Deed. In addition, the prayer has a clear effect on the remission of the vile temper of greed, because in the Verse: **"...Indeed Prayer prevents man from shameful and indecent deeds,"** God considers the prayer as inhibitor from shameful and indecent deeds.

"They are the ones who perform their Prayers regularly!" The context of the Verse indicates that these believers continue regularly their prayers, rather than constantly praying, and praising them for their continuance in prayer, indicates that the effect of every action is complete with its continuity.

"And those in whose wealth is an appointed share, for paying to the needy who demands and also for the one who is deprived yet does not demand!"

At the second phase, the God Almighty Praises the Believers for donating a certain portion of their properties as a known right to the beggar and the dispossessed.

"And those who do confirm the Truth of the Day of Judgment!"

The method of counting the Virtuous Deeds in these Verses indicates that the meaning of the **"Truth of The Day of Judgment,"** is that the said Prayers, in addition to the heartily authentication of the Day of Judgment, they confirm it also in action, in the sense that their life style is the style of a person who believes that whatever action he does, he will soon be reckoned with it and will be recompensed according to it, whether it is a good deed or evil, if it is good, they will attain the reward, and if evil, they will be punished.

The Phrase: **"...Who do confirm the Truth,"** implies that their confirmation is persistent, so they constantly care not to forget God in any action they want to do, if He wanted to do such an action, they do it, and if not so, they waive it.

"And those who fear from the Punishment of their Lord!" The context of this Verse is also implies that those who fear the retribution of their Lord, they have both inward fears, at the same time their action also informs of the same concern.

The requirement of their fear from their Lord is that, in addition to their continued fulfillment of their righteousness and their devotion in the cause of Allah, they are not trusting in their righteous deeds, and they do not feel themselves safe from the punishment of Allah, because feeling safe from punishment is contrary to the fear.

The cause of fear from the chastisement is that the torment is retribution of opposition, so except for internal obedience, there is nothing to save a person from torment.

On the other hand, there is no confidence in the soul and within the human being, because we do not force the carnal desire of ourselves,

except to the amount of ability that the God Almighty has given us, Who owns everything, as He Said: **"...Who then has the least power against Allah!" (Ma'edah: 17.)**

"The Punishment of their Lord is not a thing to feel Secure from it!" This statement states the reason for fear of the Believers from the torment of their Lord. It makes clear that the Believers feeling about the torment is real, as for the reason we explained above.

"And those who have control over their Carnal desires, save with their wives and the female Slaves whom they own; for that they will not be reproached; but those who trespass beyond this Decree, they are transgressors!" Another attribute of the Virtuous Believers is that they keep their lust, except in the case of their wives and their female slaves, whom they own. They are not blamed for the use of their lust in those cases, but if one pursues the way of using his lust other than the way mentioned above, he will be transgressor.

"And those who respect people's trusts and fulfill their covenants!" What come first from the word of "Trust" are the types of trusts that people entrust each other or give something to another, such as money, life of family and children, and the honest person observes it. He keeps on struggling and does not betray him.

It seems that the meaning of the word "Covenant" in the Verse is the oral and practical conventions that a person contracts with others, that he performs the action or maintains the right, and does not violate or breach the contract without any agreement.

"And those who are firm in their Testimonies!" The meaning of "Testimony" is well known and famous. Being firm in testimony means that he accepts to be witness and does not refuse the testimony. First, when one is invited to testimony accepts it. Secondly, does not refuse to express what he was witnessed, and to explain what he has seen without more or less. There is a lot of Verses in Quran concerning this issue.

"And those who perform their prayers Regularly!" The purpose of guarding the Prayers is to observe the Prayer's attributes of perfection, and pray it as prescribed by the Religion:

"Such people will receive due honor in Paradise!"

(Almizan: V. 20 , P. 22.)

Other Condition to Enter Paradise, Stability in Hardships

« أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ
وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ
مَسْتَهْمُؤُا أَلْبَاسًا وَ الضَّرَّاءُ وَ زُلْزَلُوا ...! » (بقره : ٢١٤)

**"Do you think that you will enter The Paradise
without such trials [Regarding hardship,]
as came to those who passed away before you?
They Were afflicted with severe poverty and ailments;
and were so convulsed that even the Messenger
and those who Believed along with him said:
When will come the Aid of Allah?
They Were stated: Surely, Allah's Aid Is near!"**

(Holy Quran; Baqarah: 214.)

This is the Constant Tradition of Allah, which has brought in hardships and trials, none of the people does achieve to the Felicity of Religion and the Glory of Allah's Nearness, except with stability and submission.

(Almizan: V. 2 , P. 235.)

To Enter Paradise Needs a Real Faith

« إِنَّ الَّذِينَ ءَامَنُوا وَ الَّذِينَ هَادُوا وَ النَّصْرَى وَ الصَّبِيئِينَ
مَنْ ءَامَنَ بِاللّٰهِ وَ الْيَوْمِ الْآخِرِ وَ عَمِلَ صَالِحًا
فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ (بقره: ٦٢) »

**"Verily, those who have become believers [the Muslims,
and the Jews, the Christians and the Sabaeans
who believe in God and the Day of Judgment
and strive righteously
will receive their reward from the Lord
and will have nothing to fear nor will they be grieved!"
(Holy Quran; Baqarah: 62.)**

The meaning of **"Those who have become believers (the Muslims,)** at the beginning of the Verse, are those who have the appearance of faith and are known to this name and stand. The meaning of the Verse, therefore, is that: These names and naming that you have, such as Believers, Jews, Christians, Sabaeans, these do not have any value with God. These names do not make you neither deserve to reward, nor do they protect you from the punishment of God!

As the Jews and Christians have said according to the Quran: **"And they say: None shall enter The Paradise unless he be a Jew or Christian....!"**

No! Such is their fancies, but what counts and will be the cause for respect and bliss is the Verity of Faith in God and the Day of Judgment, and also the righteous deeds.

This is repeated in the Verses of the Holy Quran, that the happiness and dignity of each individual is dependent on the servitude of God, not the names and naming, so none of these names has any benefit

to its owner, nor anything of the perfection qualities, except along with servitude.

These namings do not profit even the Prophets, let alone below them, as we see the God Almighty, while Praising His Prophets with the best of all, He says: **"And if they set-up partners, then all that they had worked would fall away from them!"** (An'am: 88.)

Regarding the Companions of the Prophet of Islam and those who believe in him, while God Praised them in many Verses of Quran, but in this issue Says: **"...Allah Has promised those Among Muslims who believe and do Righteous Deeds, Forgiveness and a Splendid Reward!"** (Fat'h: 29.)

(Almizan: V. 1 , P. 292.)

Chapter Four

Prohibited Entrants to Paradise

To whom the Doors of Heaven and Paradise is Closed?

« إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَ اسْتَكْبَرُوا عَنْهَا
لَا نُفْتَحُ لَهُمْ أَبْوَابَ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى...! » (اعراف: ٤٠)

**"Those who belied Our Signs and Miracles
and rebelled against them,
the gates of the Heaven shall not be open to them
nor they shall enter the Paradise
until the camel passes through the eye of the needle;
thus, do We recompense the sinners!"
(Holy Quran; A'araf: 40.)**

God's preventing to open the doors of sky includes both stopping the ascending and entering of their worships and acts to the heavens, and also their souls, but it refers mostly to the closing the gates of sky to enter them to Paradise, since God has made it clear that the Paradise is in the sky: **"In the heavens there is your sustenance and that which you were promised (Paradise!)"** (Zariyat: 22.)

"...Until the camel passes through the eye of the needle...!" In this Phrase the entry of the disbelievers to Paradise is suspended to something which actually is impossible, and means that such a thing will not happen. Those who belied the Signs and Verses of God and rebelled

against them should forever be disappointed.

(Almizan: V. 8 , P. 144.)

Paradise is Forbidden For Polytheists

« إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ
فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَ مَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ! » (مائده: ٧٢)

"...Indeed whoever ascribes partners to Allah, Allah shall forbid him entry into Paradise, and his refuge shall be the Fire, and the wrongdoers will not have any helpers!"

(Holy Quran; Ma'edeh: 72.)

This Verse implies that this sin, namely, to believe in partner to the Divinity of God is polytheism, and the believer in it is considered disbeliever, and the heaven is forbidden for the disbelievers.

At the beginning of this Verse, God narrated the following Phrase from the Jesus Christ that he said: **"...Allah shall forbid the polytheist entry into Paradise, and his refuge shall be the Fire, and the wrongdoers will not have any helpers!"** In this quotation there is a reference to the rejection of the unjustified ascription of Christians to the Christ, that is, the story of deliverance. The Christians say that the Christ has submitted himself to be hanged just to deliver his followers from the punishment of God against the sins they had committed, and to dismiss the Divine Duties from them, and to enter them all to Paradise on the Day of Judgment, without their bodies to be touched by Fire.

The Christians have planned the story of crucifying and deliverance for the sake of satisfying themselves for the name of believers without observing the rules of religion on the Divine Forbiddances, in fancy that God delivered them because of Christ's crucifying, and they will have a more reward also for the sake of making

a son for God and, they all will go to Paradise!!!?

(Almizan: V. 6 , P. 101.)

Final Home Prepared for Non-Domineers Non-Corrupters on the Earth

« تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ
عُلُوًّا فِي الْأَرْضِ وَلَا فُسَاداً وَالْعَاقِبَةُ لِلْمُتَّقِينَ! » (قصص: ٨٣)

**"We have appointed Paradise
as the Last Home for those,
who do not intend to make rebellion
and corruption in the life of this world;
and therefore the best end belongs to the Pious!"
(Holy Quran; Qessass: 83.)**

The meaning of the Final Home is the Blissful Final Home, not every other Afterlife homes. That is the reason why the interpreters interpreted the Final Home to the Paradise, in this Verse.

Dominance-seeking is one of the examples of corruption-seeking, and if the God Almighty mentioned these two vices among all corruptions, the reason is that He had particularly concerned with these two.

This Verse has a general sense, it indicates that only those will go to Paradise, that has not committed any of the instances of corruption on the earth, or in other words, has not committed any of the sins, even though he has committed only one sin in his whole life, he would be deprived of the Paradise, but there is another Verse in the Holy Quran that has given a special sense to this generalization and Says: **"If you avoid the grave sins which you are forbidden to do, We will remit from you, your small misdeeds, and admit you to the Glorious Gate!"**
(Nessa: 31.)

(Almizan: V. 16 , P. 119.)

Entering Paradise, a Futile

Greed of Disbelievers-Hypocrites

« فَمَالِ الَّذِينَ كَفَرُوا قِبَلِكِ مُهْطِعِينَ،
عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ،
أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ . . ؟ » (معارج ٣٦-٤١)

**"But what makes the disbelievers hasten on coming
to you these days In groups,
from the right and the left?**

**Does every of them long for entering The Blissful Paradise...?"
(Holy Quran; Ma'arej: 36-41.)**

The Verse concerned is about a group of Muslims, who apparently believed in and were among the believers, surrounded the Holy Prophet from left and right more than the true believers, but in reality they were disbelievers, when this fact revealed to the Holy Prophet by some of the Commands, he did not regard them.

The Almighty God has rebuked them with these Verses that they will not benefit from the surrounding of the Holy Prophet and being always with him, they should not be greedy for heaven because they are not those who enter the Paradise, neither they can cancel the Decrees of God, nor they will harass Him.

(Almizan: V. 20 , P. 28.)

PART FOUR

ENVIRONMENT of PARADISE

Chapter One

Natural Environment Of Paradise

A Reference to the Place of the Promised Paradise

« وَ فِي الْأَرْضِ آيَاتٌ لِلْمُؤْمِنِينَ،
وَ فِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ،
وَ فِي السَّمَاءِ رِزْقُكُمْ وَ مَا تُوعَدُونَ،
فَو رَبِّ السَّمَاءِ وَ الْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ! » (٢٠-٢٣ ذاريات)

"In the earth there is evidence of the Truth
for those who have strong faith!
There is also evidence of the Truth
within your own selves.
Will you then not see?
In the heavens there is your sustenance
and that which **you were promised (Paradise!)**
This, by the Lord of the heavens and the earth
is as certain as your ability to speak!"
(Holy Quran; Zariyat: 20- 23.)

Some commentators have said that the meaning of the word "Sama- Sky" is the upper direction.

It may be possible to say that the meaning of the Sky is not the meaning of the word, upper direction, but it means the Unseen Universe,

since all things have been descended from the Unseen Universe to the Visible Universe, one of which is the Sustenance descended from the area of the Glorious God.

What you were promised?

What you were promised is also in heaven!

Now, what is the meaning of it? Apparently, this is the Paradise that is promised to humans, as God Said, **"Which is near the Garden of Abode!" (Najm: 15.)**

What some have said that the meaning of it is both the Paradise and hell, Rewards and torments, it does not accord with the Verse: **"Those who have denied Our Revelations, and became arrogant towards them, the gates of the sky will not open for them, nor will they enter Paradise until a camel can pass through the eye of a needle...!" (A'araf: 40,)** because God Says: For such people does not open the doors of heaven, so it turns out that the hell is not in the heavens.

Of course, in the Holy Quran, it is repeatedly revealed that the retribution of the worldly punishment is descended from the sky, for example, Saying: **"So We sent down upon the evildoers a Plague from the heaven...!" (Baqarah: 59.)** And there is other Verses also imply the same meaning.

"This, by the Lord of the heavens and the earth is as certain as your ability to speak!" This is a constant matter and a Definite Decree, like the Truth of your own speaking, as you have no doubt in your speech, in this statement also make no doubt.

What as we said, the Paradise is also a Sustenance, the reason lies in the following Verse of the Holy Quran, which has called Paradise a Bountiful Sustenance: **"Such are the true believers. Their reward from their Lord will be high ranks, forgiveness, and a generous provision!" (Anfal: 4.)**

(Almizan: V. 18 , P.560.)

Paradise, And its Broadness

« ... وَ جَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَ الْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ! » (آل عمران: ١٣٣)

**"And hasten yourselves for obtaining Forgiveness from
Your Lord and for The Paradise which is as vast as the heavens and
the earth altogether, prepared for the pious!"
(Holy Quran; Ale-Imran: 133.)**

Referring to the Vastness of the Paradise means its ultimate degree of Broadness, to such a degree that human imagination cannot measure it. This interpretation, of course, has another meaning, which is stated in the following narrative:

The under-mentioned Narrative is quoted in Majma'al-Bayan, from the Holy Prophet (PBUH) when someone asked him that: "If the Broadness of the Paradise is as vast as the Heavens and the Earth, so, where would be the hell? The Holy Prophet answered: "Praise to God! When the day comes, where would be the night?"

Some scholars stated that the meaning of this statement is that the Hell is in God's Knowledge, like as the night when the day comes is in His Knowledge. If they mean that the Hell is not hidden from God's Knowledge; this does not seem to be a convincing reply, because the question is about the location of the Hell not God's Knowledge to the Hell. If they mean that there may be a place beyond the Heavens and the Earth for location of the Hell, although it is not impossible, but comparing the Hell and Paradise with the night and the day is not correct comparison, since while the day comes, the night is not out of the realm of the heavens and the earth. Thus this is a wrong explanation.

I think the Narrative conveys another meaning, that is, despite the Hereafter looks like the world considering its blessings, torments, pleasures, and sufferings, and the man who enters the Hereafter is the

same man in the world - as the appearance of the Quran and Traditions also necessitate it - but the Governing System in the Hereafter differs from the Worldly System, because the Hereafter is eternal, but the world is mortal, therefore the man in the Paradise eats, drinks, marries, and has the sex pleasures, but he does not encounter with the worldly outcomes; the same is the man in the Hell, he burns within the fire, feels the pain of fire, and suffers by the tortures of feeding, drinking, dwelling, and by his hellish mate, but has no suffering effects of worldly burnings, neither he turns into coal, nor turns into ashes, and nor dies.

Man has an eternal life in the Hereafter, but he has not the consequences of a worldly long life, such as the old age and oldness, as well as he has the affairs of the world but not its worldly consequences, because those effects are of the necessities of the worldly system, not of the absolute requirements of the system (either worldly, or hereafter,) so that the world is a place of conflict and confrontation, but the Hereafter is not so. (Thus it is possible that the Paradise can occupy the whole broadness of the heavens and the earth, at the same time the hell also may do the same.)

From the reasons for the above meaning is that: What we see of the events in our environment for the second time, the events of the first time will disappear from our view. For example, when we see the events of today that the events of yesterday have been disappeared from our view, as well as, when we see the events of the night that the events of the day passed away; the same is the other examples. But this is not right with the God Almighty, He sees the events of the day and night together, the future events do not hide the past events from His Presence, and such events have no conflict with each other. Therefore, the day and night, and the events within them, are in confrontation with each other in the material and motion system, they do not meet together at the same time and place, but in the system of Hereafter, they have no conflict and confrontation with each other. Considering the above explanation the meaning of the following Verse will better understood:

**" Have you not considered the work of your Lord,
how He extends the shade?
And if He had pleased
He would certainly have made it stationary;
then We Have made the sun an indication of it;
Then We draw it to Ourselves quite Easily
[and thus sun appears!]
(Forqan: 45-46.)**

Wherever, the gathering of two contradictory things like night and day is possible, it will also be possible that the Heavens and the Earth may have a Paradise at the broadness of both of them, at the same time they may have a hell at the wideness of both of them. In a simple word: This is also possible that the heavens and the earth would have the place for a Paradise and a hell, both their broadness is vast as the Heavens and the earth, but not on the scale of the world system, but according the system of the Hereafter.

In the narratives there are some similar quotations for this issue; one is the narrative that states: The Grave is either a Garden of Paradise Gardens, or a hole of the holes of the Hell. The other narrative states that the Grave of a Believer is as vast as one can stare!

Therefore, we can interpret the quotation narrated from the Holy Prophet to such a meaning that said: "Praise to God! When the day comes, where would be the night," not to the presence and absence of them from the Knowledge of God, because it is quite clear that the Knowledge of God to the day and night does not relate to the question put forward, as well as someone replies the question that when the day comes the night will also remain in this world (the day and night revolves like a Ferris wheel half white and half black, when the white half comes to the view glass, the black half goes back, but it still remains in the Ferris wheel,) because, in this case, the questioner would reject and say that it is not right (but by coming the day in our site the night of that place will be extinct; and if we do not consider the site and consider

the night and day itself, the reality of the night is a conic shade appearing on the other side of the earth when the sun shines on one part of it, and this conic shadow constantly moves round the earth, as a result, one side of the earth has always the day and is bright, and the other side of it has always the night and is dark, therefore by rising the day the night will not be extinct, at the same time, wherever is day, there is no night.

(Almizan: V. 4, P.27.)

Broadness of Paradise, As Wide as Heavens and Earth

« سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ
وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ
أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ...! » (حديد: ٢١)

**"[O, men!] Compete one another
in attaining Forgiveness from your Lord
and the Garden of Paradise whose width is equal to
the width of the Sky and the Earth altogether,
and is prepared for those who believe in Allah
and His Messengers...!"**

(Holy Quran; Hadid: 21.)

The meaning of "Width" of Paradise in the above Verse is in fact the Broadness and Vastness of it, which refers to the endless extent of its broadness.

The word "Sky" in this Verse does not mean only one sky, that could interpret it in the way that the meaning of the Paradise in the following Verse is broader than the Paradise mentioned in this Verse, but both refer to the same Paradise and the sky in this Verse have the same meaning of Heavens in the following Verse: **"And hasten**

yourselves for obtaining Forgiveness from Your Lord and for the Paradise which is as vast as the heavens and the earth altogether, Prepared for the Pious!" (Al-Imran: 133.)

(Almizan: V. 19, P.290.)

Entrances of Paradise With Eight Gateways

A narrative quoted from Ali (AS) through Imam Sadiq (AS,) indicating that:

For Paradise, there are eight doors: One of them is the door from which the Prophets and the Truthful people enter, the other gate is where from which the Martyrs and Righteous people enter, and the other five are the doors, from which our Shiites and Devotees enter.

He said: I will continue to stay at the Bridge to Heaven and pray, saying: My Lord, save my Shiites, my friends, my helpers, and everyone who had fondness to me in the world!

A Call comes from the Heart of the Throne: Your prayer was answered, and your intercession was accepted about your Shi'a, even on that day, each of the Shiites, friends, helpers, and those who fought against my enemies, both with language and with action, their intercession will be accepted on the seventy thousand of their neighbors and families.

There is another gate for Paradise, of which enter the other Muslims, i.e., those who have given testimony to Allah - there is no God but Allah - and in their hearts, there are not even a bit hatred against the Household of Muhammad (PBUH.)

(Almizan: V. 17, P. 456.)

A Discussion on the

Descent of Things from Paradise

There are Narrations that say: The Foundation Stones of the Ka'bah, as well as the Black Stone, and the stone of the Location of Abraham (AS) all have been descended from Paradise - and that the location's stone was buried under the current position - and the like.

Like these Narrations, there are many in the religious teachings, there is even about some of the plants, fruits, and the like, as they say some of the fruits or the plants are from Paradise, as well as the narratives that say: Some things are from the hell or from the eruption of hell.

The same is the Narratives about the nature of humans, saying that the nature of prosperous peoples are from Paradise, and the nature of unfortunate peoples are from the fire, or the first category is from the Illiyin(a Written Record,) and the second category is from Sijjin(another Written Record.)

It is also from the same Narrations that say: The Purgatory Paradise is in such part of the earth, and the Purgatory hell is in another part of the earth.

Also the Narrations that say: The grave is either a Garden of the Paradise Gardens, or a hole of the holes of hell.

All the same kind of Narrations will be obtained by those, who are the men of research and familiar with the tradition of Narratives.

Such Traditions are from the Divine Teachings that the outset point of it has been started by God in the Glorious Quran, and the Imams (AS) has followed its course. This fact is revealed in the Holy Word of God that: Not only the Black Stone or other things have been descended from the Heaven, but all the creatures have been descended from His area, and what is seen in this world, which is a natural

universe, is all descended from the area of God. The fact is that all the things that are Good and Fine, or are the causes and means of Goodness, or a container for Goodness, came from heaven, and will return to Paradise. All which are evil, either are the means for evil or a container for evil, came from the Fire of Hell, and will again return to hell.

Here are some examples of the Word of God:

"And there is nothing on the earth but With Us are the stores and the sources thereof, but We only send down in a Determined Measure!"

(Hejr: 21.)

Which implies that all objects of the universe are available to God, with an unlimited existence, with no measure ordained by any predestination, and they will be measured and predestined only when are descended.

Thus, the Holy Verse has generalized that all things are from God's area. There are other Verses also that prove this meaning in particular about some of the things, such as the Verse:

"...And He has sent down for you eight mates of the cattle!" (Zumar: 6.)

"...And We sent down iron, in which there is great might!" (Hadid: 25.)

"In the heavens there is your sustenance and that which you were promised (Paradise!)

(Zariyat: 22.)

According these Verses, what is in the world is descended from the area of the Allah Almighty, and Allah has repeatedly stated in His Word that all of them again return to the Lord, according the following Verses:

"To your Lord will all things eventually return!" (Najm: 42.)

"However, (all things) will return to your Lord!" (Alaq: 8.)

"And to Him all things proceed!" (Ghafer: 3.)

"To God certainly do all matters return!" (Shoura: 53.)

The Verse of Surah al-Hejr also gives this meaning that: The things - at the interval of the emergence and the return - proceed according to the proper conditions that their quality of emergence requires, and will move along with the fate of Prosperity or misfortune and the Good or evil that the origin of its existence necessitates it.

This meaning is also used from the following Verses:

"Say: Everyone acts according to his own disposition!" (Assra: 84.)

"And every one has a direction to which he should turn!" (Baqarah: 148.)

The Holy Quran states about the Black Stone and other stones, and every other creatures that: **All have been descended from the area of the sources that had been with Allah, and they will come back to Him, some to His Paradise, and some go to His hell!**

(Almizan: V. 1 , P.438.)

Chapter Two

Mansions, Palaces, And Gardens of Paradise

Mansions of Paradise

« وَ الَّذِينَ ءَامَنُوا وَ عَمِلُوا الصَّالِحَاتِ
لَنُبَوِّئَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفًا تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ! » (عنكبوت / ٥٨)

**"We shall give Mansions in Paradise
wherein streams flow
to the righteously striving believers
and therein they will live forever.**

How blessed is the reward of the hard working people!"

(Holy Quran, Ankabut: 58.)

The "Mansion" means a very beautiful house that is located in a lofty place.

"We shall give Mansions in Paradise...!" means the placement of a person forever in those Paradisal Mansions.

(Almizan: V. 16, P. 215.)

Lofty Mansion of Paradise And their Landscapes

« لَكِنَ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا يَخْلِفُ اللَّهُ الْمِيعَادَ! » (زمر / ٢٠)

**" Those who have fear of their Lord
will have lofty mansions built upon mansions
beneath which streams flow.
It is the Promise of God.
God does not disregard His Promise!
(Holy Quran, Zumar: 20.)**

The Promise of God for those who fear their Lord are the Paradise Mansions, from above them there are Mansions, flowing from its outlook the rivers!

" God does not disregard His Promise!"

This Phrase gives an information about the Traditions of the Allah Almighty on His Promises, at the same time wants to delight the hearts of His servants.

(Almizan: V. 20, P. 382.)

Security in the Mansions of Paradise

« ... وَ هُمْ فِي الْغُرُفَاتِ ءَامِنُونَ! » (سبا: ٣٧)

"...And they will be secure in lofty Mansions!"

(Holy Quran, Saba: 37.)

The Phrase gives the glad tiding that those who are lodged in the Lofty Mansions, they are secured from torment, such people will never be punished.

(Almizan: V. 16, P. 579.)

Flowing Streams in Heavenly Palaces of Paradise

« ... تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ ...! » (اعراف / ٤٣)

" They will enjoy the flowing streams in the Garden...!"

(Holy Quran, Aa'raf: 43.)

The Phrase: "...Flowing streams," is a hint to the fact that the owners of the faith and the righteous deeds in the Hereafter are in the stately and magnificent Palaces, the rivers flowing through their riverside and panorama.

(Almizan: V. 8, P. 144.)

Gardens of Paradise

« إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ! » (طور: ١٧)

**"Indeed the righteous will be in the Gardens
and among the Bounties!"**

(Holy Quran, Toor: 17.)

'Garden' is a large green area covered by trees, and 'Bliss' means a lot of blessing. God Says: People with piety and those who care about God in their life, they will live in such a place on the Day of Resurrection, and they will have a great blessings all around them.

(Almizan: V. 19, P. 15.)

Chapter Three

Rivers and Springs of PARADISE

Rivers of Water, Milk, Wine, and Honey Flowing in the Promised Paradise

« مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ آسِنٍ
وَ أَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ
وَ أَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِلشَّرِيبِينَ
وَ أَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى
وَ لَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ ... !» (محمد(ص) / ١٥)

"The example of Paradise that the righteous have been promised
have rivers of pure water,
and rivers of milk whose taste does not change,
and rivers of wine that are delicious for the drinkers,
and rivers of strained honey,
and for them in it are all kinds of fruits...!"

(Holy Quran, Muhammad: 43.)

"Rivers of pure water," that is, water, in a long time, does not lose
its taste and smell with its high content.

"Rivers of milk whose taste does not change," and streams of milk
that do not change its flavor like the milk of the world.

"Rivers of wine that are delicious for the drinkers," that is, streams
of wine, which are enjoyable for drinkers.

"**Rivers of strained honey,**" that is, streams of pure honey, without things that corrupt the worldly honeys.

"**And for them in it are all kinds of fruits...!**" In this Phrase, God generalizes His Promise and Says that they could have any kind of fruits in paradise.

(Almizan: V. 18, P. 351.)

Drinking from Fountain Springs in Paradise!

« إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا،
عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا! » (دهر: ٥-١٠)

**"Indeed the pious drink from a cup
seasoned with camphor,
a spring where the servants of Allah drink,
which they make to gush forth as they please!"
(Holy Quran, Dahr: 5-10.)**

"Outburst of spring" means to dig the earth for the flow of underground waters, but, we have to carry here the Outburst of spring to a mere desire of it, because it is certain that the flow of Paradise Springs does not require a shovel. **Indeed, to possess the Blessings of Paradise needs nothing except the will of the Inhabitants of Paradise,** as God Said: **"There they will have all that they desire!"** (Qaf: 35.)

"...A spring where the servants of Allah drink, which they make to gush forth as they please!" That is, the drinking from a cup, which is not any cup, but God has dedicated it to the springs with such quality. If God defined the drinkers from that cup to His servants, He referred to the fact that their drink from that cup is for the sake of their being adorned by the ornament of servitude, and they acted upon the requirement of that servitude.

It is unlikely that these two Verses describe the reality of their righteous acts on the basis of the visualization of actions, and make us to understand that the fulfillment of the Promise and feeding the needy for the satisfaction of Allah are, in appearance the feeding and fidelity, but their reality is drinking from a cup seasoned with camphor, and from a spring that they dig themselves continually through their righteous deeds, and soon their Truth of Actions will appear to them in the eternal Paradise, even though in the world they did as the fulfillment of the Promise and feeding the needy for the satisfaction of Allah!

The appearance of the Phrase: **"Indeed the pious drink from,"** and **"Where the servants of Allah drink,"** understands that they are already busy with drinking, not drinking on the Day of Resurrection, besides that the verbs drinking, fulfilling, feeding and fearing, all are also in the same order, and confirming the above fact, the fact that they do this by the instruments brought from the world, like fulfillment the promise, feeding the needy, and fearing their Lord. The truth of these acts is the same as the **"...Spring where the servants of Allah drink, which they make to gush forth as they please!"**

(Almizan: V. 20, P. 199.)

Salsabil Spring **In Paradise of God's Devoted Servants**

« وَ جَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَ حَرِيرًا...! » (دهر: ۱۲-۲۲)

**"And because they were patient and steadfast
in Allah's Way,
He will reward them with Gardens of Paradise
and Garments of pure silk!"**
(Holy Quran, Dahr: 12-22.)

« متكئين فيها على الارائك لا يرون فيها شمسا و لا زمهريرا،»

**"They will lean against the raised sofas
and they shall not suffer there
from the intensive heat or cold,
the weather is quite pleasant!"**

The devoted servants in Gardens of Paradise lean against the raised sofas. Therein they have no heat of sun to bother them, and not the intensive cold to suffer them.

« و دائية عليهم ظلالها و ذللت قطوفها تذليلا،»

**"Trees of the Garden shall spread their shadows on them;
and fruits are available to them,
and they can pluck fruits from the low and near branches!"**

The meaning of the close proximity of the shadow on their head, is that the shadow is wide spread on them, and the meaning of the fruits being closed to them is that Allah has bestowed the fruits of Paradise for them, and placed under their command and will, in any way who want to pluck without any hindrance.

« و يطاف عليهم بانية من فضة و اكواب كانت قواريرا،»

**"The waiters serve drinks,
out of silver cups and crystal jars!"**

The meaning of the above Verse that states with such vessels of silver, they are circling around them, is that the maidens of paradise bring them food and water.

Further explanation in this issue will be given under the Verse:

"And around them are waiters, boys of Permanent age!"

« قوارير من فضة قدروها تقديرًا،»

"The silver cups are of various sizes!"

This Verse understands us that the devoted servants of God in

Paradise select the size and measure of their dishes of food and drink as much as they wish, and, in short, nothing from their food and wine looks more or less than they wished and measured. The Phrase **"There they will have all that they desire!"** (Qaf: 35,) and the Phrase: **"They make to gush forth as they please,"** both refer also to this meaning.

It is also likely that the circling servants do this measuring, since God introduced them as: **"They are circling around them,"** therefore these servants measure the dishes of food and wine to the amount of food and wine they need, that is, their food and wine did not stay in the dishes and it did not come more or less.

« و يسقون فيها كاسا كان مزاجها زنجبيلا،»

**"And they are given a drink
which tastes of ginger
[it gives warmth to the body, and zest to the taste!]"**

Some commentators have said: It was a tradition among Arabs; they enjoyed the use of ginger as perfume and good smell, and mixed it with the cup of beverages. In this Verse the God Almighty has promised the devoted servants to the ginger of paradise, which is more cleaner and with good fragrance to have in the cup of their wines.

« عينا فيها تسمى سلسببلا،»

**"This drink is from a fountain
which is named Salsabil!"**

Salbesil means a light water, and delicious wine; its wine is so good that never can be described!

« و يطوف عليهم ولدان مخلدون اذا رأيتهم حسبتهم لؤلؤا منثورا،»

**"And around them are waiters,
boys of Permanent age;
if you look at them [in Their coming and going,]
they look as the Scattered pearls!"**

The Heavenly Children of Paradise are circling around the Devoted Servants. Those boys have always the freshness, youthfulness, and beauty of the face.

What God Stated about them that they look like the scattered pearls, is that those servants have so pleasant color of visages and so bright faces that their lights shine with each other, you think in the houses they were serving the diamonds have been scattered.

« و اذا رأيت ثم رأيت نعيما و ملكا كبيرا،»

**"And when you look at the Garden carefully
you will find it a grand Kingdom full of Blessings!"**

Some have said: The meaning of first observing the Paradise is that if you set your eyes there in Heaven, you see a Bountiful Paradise, which cannot be described by language, and you see a Great Kingdom that cannot be measured by any scale.

« عَلَيْهِمْ ثِيَابٌ سَنَدُسٌ خُضْرٌ وَ إِسْتَبْرَقٌ وَ حُلُوعٌ أَسْوَدٌ مِنْ فِضَّةٍ
وَ سَقَاهُمْ رَبُّهُمْ شَرَاباً طَهُوراً،»

**"And the devoted believers
are wearing Garments of fine green silk and rich Brocade
and they shall be adorned with Bracelets of silver;
and their Lord gives them of pure Drink
[which causes no intoxication, nor Headache!]"**

"And their Lord gives them of pure Drink!" Their Lord gave them a drink that was purified, that is, the maximum extent of purity. A wine that did not leave any filth and impurity, since one of the internal impurity of man is his neglect of God and being inattentive to Him, therefore, when the devoted servants, who drank this purified wine, they did not be in veil of their Lord, and so they could have glorified God, as stated in the Holy Quran: **"...And they end their prayer saying: Thanksgiving and adoration is due only to Allah, the Creator of the**

Worlds!"

Glorifying God is Praise that nobody except the pure servants of God has authority to do it, because God Himself has exalted Himself: **"God is too glorious to be described as they describe Him, except Allah's exclusive servants!"**

The Allah Almighty eliminated all the mediators in this Phrase and Said: **"Their Lord gives them of pure Drink,"** thus attributed to Him the drinking of them. This is the most higher of all the blessings given to them in heaven. It is, perhaps, one of the blessings that according the following Verse no human being can achieve it but is Granted only by God, and that is: **"Therein they shall have whatever they will; and with Us there is yet more!"** That is the Blessing which is not obtainable in the Paradise by human wish!

"Behold, this is a recompense for you, and your striving is thanked!" This Verse is a statement that is addressed to them from the Almighty God when He pays their wages.

And the Phrase: **"...And your striving is thanked,"** is a generous offer against their admissible striving in the worldly life and their acceptable deeds!

**Blessed be with them by what kind of words
they are called!**

(Almizan: V. 20, P. 207.)

Sealed Jar, Pure Wine, Mix with Tassnim Fountain's Water!

« يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ،
خَتْمُهُ مَسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِّسُونَ،
وَ مِرْأَجُهُ مِنْ تَسْنِيمٍ،
عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ! » (مطففين: ٢٥-٢٨)

"They will be given the pure drink from a Jar, which is sealed, the seal of the drink is pure musk so they inhale the scent of it eagerly, and it is mixed with the water of Tassnim Fountain, a Fountain [in the lofty part of The Paradise] whereof drink those Nearest to Allah. (Holy Quran; Mutaffifin: 25-28.)

"...The pure drink from a Jar, which is sealed!" The word "Rahiq" means pure wine from admixture, therefore it is described as sealed, because they always seal something that is exquisite and pure from impurity, so that nothing can be poured or added in it.

"...The seal of the drink is pure musk!" The term "Khetam" means stamping tool. It implies that the means of stamping this Jar is the pure musk - rather the lacquer, which is used in the world.

Some have said that the term "Khetam" is the last taste of the wine in the mouth, namely, the last taste of it is the smell of musk.

"So they inhale the scent of it eagerly, and it is mixed with the water of Tassnim Fountain!"

The word "Tanafas" means competing to seize something from one another, but in the case of this Phrase it means the contest.

"And it is mixed with the water of Tassnim Fountain!" Tassnim is a Fountain in the lofty part of The Paradise, which the Almighty God has named it Tassnim.

"Whereof drink those Nearest to Allah!"

The context of the Verse is that only the "Nearest to God" drink from the water of the Tassnim Spring, as is evident from the content of the Phrase: **"The seal of the drink is pure musk,"** what is in the cup of the "Nearest to God" is from the wine of the sealed Jar mixed with the water of Tassnim.

And this implies two points:

First, the Water of Tassnim is more valuable than the wine of the sealed Jar, since it will become more enjoyable when is mixed with Tassnim.

Second, those the "Nearest to God" are in a higher degree than "The Righteous."

(Almizan: V. 20, P. 394.)

Splendid Entertainment, By the Flowing Springs

« فِي جَنَّةٍ عَالِيَةٍ، لَا تَسْمَعُ فِيهَا لَغِيَةً،
فِيهَا عَيْنٌ جَارِيَةٌ، فِيهَا سُرُرٌ مَّرْفُوعَةٌ،
وَ أَكْوَابٌ مَّوْضُوعَةٌ، وَ نَمَارِقُ مَصْفُوفَةٌ، وَ زَرَابِيُّ مَبْنُوتَةٌ! » (غاشية: ٨-١٢)

**"The Sublime Garden is their abode:
Where they will neither hear idle talks Nor falsehood,
Therein will be running spring,
Therein will be raised sofas[for the People of the Garden,]
And goblets are set ready,
And cushions are set in range,
And precious carpets are spread out."
(Holy Quran; Ghashiyeh: 8-12.)**

The meaning of the Sublime Garden is its Higher Degree, Honor, Magnificent Value, and the delightful living, because in the Paradise the life is eternal, with no death; the pleasure is eternal, with no pain or discomfort, the gladness is eternal with no sorrow or grief; the Residents of the Paradise not only receive what they wish, but even they receive the pleasures more than they could wish.

The people of Paradise do not hear in Paradise even an idle talk - futile or useless.

"Therein will be running spring!" The meaning of the word spring

is the kind of spring, not God intends to say that there is only one spring in Paradise, because He explicitly stated in other Verses of Quran that in Paradise there are many springs, like the Salsabil spring, the fountain of Wine, the fountain of Tahir, and so on.

"Therein will be raised sofas!" It means that in Paradise there will be the raised Sofas for inhabitants of high level.

"And goblets are set ready!" This Verse refers to the goblets that have been set beside those springs.

"And cushions are set in range, and precious carpets are spread out!" It means that the pillows for those inhabitants of the Paradise will be ready on sofas back to back, like what is customary in the rich parties in the world. Beneath these sofas are floored with the very expensive carpets.

(Almizan: V. 20, P. 458.)

Chapter Four

Variety of Paradises

Triple Paradises

« وَ قُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَ زَوْجُكَ الْجَنَّةَ...! » (بقره: ٣٥)

"We stated:

O, Adam! Dwell you and Your wife in the Garden...!"

(Holy Quran, Baqarah: 35.)

In discussion of the Paradise in the story of Adam(AS), the Father of Human being, it becomes clear that there are three types of Paradises:

1- Adam's Worldly Purgatorial Paradise, which was a place in the sky, where God entered Adam and his wife inside it and departed from it.

2. The Purgatorial Paradise of the Believers, that after the death they will live in it till the Day of Resurrection, then leave it.

3. The Eternal Paradise of the Hereafter, wherein the Believers will enter eternally and remain there, and will not leave it.

When it comes to Adam's Fault in Paradise, this refers to a worldly Paradise in which Adam and his wife were lodged, while no obligatory duties were decreed, and they did not faced with the rules of enjoining and forbidding. The Holy Quran has not specified much detail about this Paradise.

What of the sinful talks has been negated in the Holy Quran from Paradise, it has been negated from the Eternal Paradise, that is, the Paradise in which the Believers enter on the Hereafter, as well as it has been negated from the Purgatorial Paradise that the human beings after the death and release from the obligatory realm of duties, reside in.

(Almizan: V.1, P. 194-217.)

Where is the Paradise of Adam?

« قال اهبطوا بعضهم لبعض عدو، و لكم فى الارض مستقر، و متاع الى حين.
قال فيها تحيون، و فيها تموتون، و منها تخرجون! » (اعراف / ٢٤-٢٥)

**"The Lord told them to leave the garden, as each other's enemies,
and go to earth to dwell and benefit from the means therein
for an appointed time! He told them that,
on earth, they would live, die,
and be Resurrected!"**

(Holy Quran, Aa'raf: 24-25.)

The God Almighty in the Verse (Baqarah:30,) Says: **"I am appointing someone as My Deputy on the earth!"** It gives the meaning that **Adam was basically created to live on the earth**, and also to die on the earth, and if the God Almighty dwelt them in Paradise for a few days, it was for them to give their exam. As a result of their disobedience, their private parts appeared to them, so, afterwards, they descended to the earth.

The main purpose of Adam's Creation was to settle on the earth, but the fact is that his way of landing to the earth was first to be in the paradise, his superiority to the Angels, and his merit to gain the Caliphate, was proved, then the Angels were assigned to prostrate him.

In the Parades he was prohibited to come close to **That Tree**, and he ate from **That Tree** through the provocation of Satan, as a result, his and his wife's private parts came into view, and eventually both of them were Descended to the earth.

It comes from the style and context of the Verse that: The last fact that caused them to be earthly was the problem of appearing their defects, and the defect referred to according the following Verse was their Private Parts: **"...They began to stitch over themselves with the leaves of Paradise..."** and it turns out that these two organs represent all animal drives of Human, since they require eating and growth, too.

Thus, Iblis also had no purpose rather than this that by any means to detect their defect.

The fact is that immediately after the material creation of Adam and his wife was finished on the earth, God had placed them in Paradise, there was not much time; in short, they did not give them much time to find their own defect on the earth, as well as, to find other needs and necessary materials of the worldly life, but immediately entered them in Paradise, when they entered in Paradise there was still with them the Heavenly Spirit and Perceptions that they had from the Angelical and Spiritual Universe, not had yet been infected by the worldly life.

The reason for this is the context of the Verse that denotes: **"...To expose to them what made hidden from them,"** rather to mention: **"...To expose to them what was hidden to them!"**

So, it turns out that the concealment of their defect was temporarily, and once only, because it was not possible in the earthly life to keep it covered for a long time.

In short, what is clear from all the relative Verses, is that when the creation of Adam and Eve is finished on the earth, they have entered to the Paradise, just before they understand that their defects have been covered.

So, the appearance of defect in the earthly life, through eating from **That Tree**, all were of the Certain Decrees of God, which should happen, therefore He Said: **"Let him not expel you and your spouse from Paradise lest you plunge into misery...!"** He also Said: **" ... Did Satan Cause them slip from the Garden, and Drove them out of the state of Divine Happiness that they were in...!"**

Afterall, God forgave their fault when they repented, but at the same time, He did not return them to Paradise; He descended them to the Earth to live there.

If the condemnation of living on the Earth by eating from **That Tree** and discovering their fault was not a Definite Decree from God, and also their return to Paradise was not impossible, they should return to paradise after repenting and forgiving, because the repentance will remove the effects of sin.

So it turns out that the reason for getting out of Paradise and landing of Adam to the earth, was not that sin itself, but the fact is that because of that sin the defect of them appeared, and this was done by the temptation of Satan, the cursed!

(Almizan: V.1. , P. 195)

The Purgatorial Paradise

For the Believers

« قال اهبطوا بعضكم لبعض عدو، و لكم فى الارض مستقر، و متاع الى حين.
قال فيها تحيون، و فيها تموتون، و منها تخرجون! » (اعراف / ٢٤-٢٥)

**"The Lord told them to leave the garden,
as each other's enemies, and go to earth to dwell
and benefit from the means therein
for an appointed time!**

**He told them that, on earth, they would live, die,
and be Resurrected!"
(Holy Quran, Aa'raf: 24-25.)**

The appearance of the above Verses show that the type of Adam's life after his descent to the earth differs from his life before his descent. The reality of the worldly life is mixed with the reality of the earth, namely, it has hardship, sufferings and misery!

It requires the man to grow up in it, once again to return to the earth by death, then to rise from the earth again.

While the life of Paradise is a heavenly life, it does not originate from a land which is a place of transformation.

From here, it may be certainly said that the Paradise of Adam was in heaven, although it was not the Paradise of Hereafter or Eternal Paradise (whoever entered it would never be expelled.) Paradise of Adam was from worldly paradises and was in heaven, in the meantime, it was not the Eternal Paradise or the Paradise of Hereafter.

This Paradise was from the Purgatorial Paradises, opposed to the Eternal Paradise, considering the statement in the Phrase: **"...Livelihood for them until an Appointed Term,"** it will last until the Day of Resurrection, as a result, the stay of the dead in the Purgatory until the Day of Resurrection, is an earthly buffer, and they live in the earth, as said in the following Verses:

**"God will ask them:
How many years did you live in your graves?
They will reply: We remained for about a day or part of it,
but ask those who have kept count!
God will say: You have indeed remained there for a short time.
Would that you knew it during your life time!"
(Momenon: 112-114.)**

Also the Verses below:

**" On the day when the Hour of Doom comes,
the criminals will swear that they have remained in their graves
for no more than an hour.**

They had been inventing lies in this way.

**" Those who have received knowledge and have faith will say:
By the Decree of God,
you have remained for the exact period which was mentioned
in the Book of God about the Day of Resurrection.
This is the Day of Resurrection, but you did not know!"**

(Rome:55-56)

It also makes this sense, because in both Verses when they were asked questions about their Purgatorial life: How long have you remained in the earth? So it turns out that **the Purgatorial life is in the Earth.**

(Almizan: V. 1 , P. 211.)

Paradise of World, Paradise of Hereafter, And Issue of Eternity

« وَ أَمَّا الَّذِينَ سَعِدُوا ففِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتِ وَالْأَرْضُ
إِلَّا مَا نَشَاءُ رَبُّكَ عَطَاءً غَيْرَ مَجْذُودٍ! » (هود / ١٠٣ - ١٠٨)

**"As regards to the Fortunate ones,
they will dwell in the Paradise
so long as the Heavens and the Earth endure,
Unless your Lord Wills otherwise;
however the life in the Heaven is a permanent gift!"**

(Holy Quran, Hood: 103-108.)

This Verse identifies the length of staying the residents of Paradise

in Paradise, and states that their stay in paradise is permanent and eternal.

The Eternity in Paradise means the survival of objects on their own state, without being exposed to corruption, as Said: **"...They are the inhabitants of the Paradise; therein they shall abide forever!"**(Baqarah: 82,) and also Said: **"... They shall be the inhabitants of the Fire and they shall abide therein forever!"** (Baqarah:39.)

The Phrase: **"...So long as the Heavens and the Earth endure..."** is a type of restriction that emphasizes the Eternity, and it means that **they will live there until the heavens and the earth will endure.**

But there is a problem here, that the Verses of Quran affirm that the heavens and the earth are not eternal; this issue is in contrary with the everlasting enter in the Hell or Paradise, which is also emphasized in Quran.

Among the Verses of the first category which states that the heavens and the earth will be destroyed, is the Verse: **"We did not create the heavens and the earth and whatever is between them except with reason and for a Specified Term,"** (Ahqaf:3,) and the Verse: **"That will be the Day when We will roll up the heavens like a roll of written paper and We will turn it back to the state We first created it; this is a Promise that We have undertaken and We shall surely fulfill it!"** (Anbiya: 104.) And other Verses like that.

And among the second Category of Verses which states that Paradise and Hell are perpetual, is the following Verse: **"We shall soon admit them to the Gardens, in which streams flow, to dwell therein forever,"** (Nessa: 122,) and the Verse: **"And has prepared for them a Blazing Fire, In which they will abide forever, and they will not find any guardian or Protector!"** (Ahzab: 64-65.)

Therefore, the problem in the Verses has to be discussed from two

aspects:

First, on the Verse that restricts the permanent stay in Paradise or Hell to the lasting of the heavens and the earth, although the heavens and the earth are not permanent.

Second, on the Eternity, which its beginning starts from the Day of Resurrection, and from that day the people of Hell are constantly in hell, and the people of Paradise in Paradise. The Verse has restricted the issue to the matter that the beginning of the Resurrection is the end of its existence, and that is the heaven and the earth which the start of Resurrection is the end of their existence!!

The answer that solves the problem is that **the Almighty God in His Holy Word introduces a New Heavens and the Earth for the Day of Resurrection**, which is not the heavens and the earth in the world, and Says: "**On the day when the earth and the heavens will be replaced by another earth and heavens and everyone will be brought before the One Almighty God!**"(Ibrahim: 48.) The following Verse narrates from the people of Paradise that they say:" **And they will say: Praise is to God who has fulfilled His promise to us, and He made us inherit the earth, enjoying Paradise as we please. How Excellent is the Reward of those who act upon the Divine Commands!**"(Zomar: 74,) and in His Promise to the Believers describing their next position Says:"**...Theirs shall be the Ultimate Abode!**"(Ra'ad:22.)

So it turns out that for the Hereafter also there are the Heavens and the Earth, in which are the Paradise and Hell, and for each of them are inhabitants and dwellings, which God describes them all are with Him, and Says: "**What is with you must vanish, what is with Allah will Endure!**" (Nahl: 96.)

According to this Verse, the heaven and the earth of the Hereafter will not be annihilated.

If, in the captioned Verse , the survival of Paradise and Hell, and

what inside them, is limited to the survival of the heavens and the earth, it is because the meaning of these two names, in terms of heaven and earth, never fades away; but what will be perished is a type of heaven and earth, that is the worldly heaven and earth, which is governed by this visible system, but the heavens and the earth, that the Paradise is in it and is lighted by the light of God, will not destroyed by any means! **In short, the Universe always has heavens and earth, but what matters is that it loses its worldly system in the Hereafter.**

(Almizan: V.11, P. 7.)

PART FIVE

A'araf

(The Heights)

Place for Detection of
The People of Paradise
And Hell

Chapter One

A'araf, and Men of A'araf

Men of A'araf

« وَ بَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ
يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَ نَادُوا أَصْحَابَ الْجَنَّةِ
أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَ هُمْ يَطْمَعُونَ! » (اعراف: ٤٦)

**"And between them shall be a wall,
and On the thick edge of the lofty barrier will stand men
who would recognize Every individual by his visage;
they will Call out to the people of the Paradise:**

"Health and Peace be on you!"

**They Have not entered the Garden yet,
but They are hopeful that they will!"**

(Holy Quran; A'araf: 46.)

"A'araf" means the upper parts of the Veil (Barrier) between the Hell and the Paradise, so that; the Men of A'araf from there see both the Hellions and the inhabitants of the Paradises.

This Barrier has been called the Veil, because it is a blockage between the two groups of Hellions and Men of Paradise, but it is not like a curtain Veil woven by textile in the world, and hung between the Heaven and hell.

Therefore, the meaning of the Verse is that: In the upper parts of the Veil, there are Men who have a view on both sides, because they are in the high place, Men who know the hellions and the people of Paradise

by their faces and signs.

This context is certainly signifies the meaning that the Men of A'araf are distinct from the two groups, namely, they are neither from the people of Paradise, nor from the Hellions.

Now, either because they are not human at all, or because they are apart from those groups considering their questions, answers, and other aspects of the Resurrection; or because of the fact that the ranks and positions of the Men of A'araf are higher than those two groups. In fact, the People of the Day of Judgment are of three groups: The Hellions, the Men of Paradise, and the Men of A'araf.

The second possibility is that those people are from the oppressed ones, but this group also has no significant advantage; because they are often of women, children, or insane men or mad.

The attributes that Allah Almighty mentions in the next Verses for the Men of A'araf, and the remarks that He gives them are the matters that cannot be tolerated except by those who are the God's Dignified and Closest Servants, let alone the middle class or the oppressed people.

These Men are located in a place called A'araf, and in the position that they can recognize the characteristics that are in the visage of the individual on the Day of Judgment, and are aware of all their spiritual advantages and details of actions. They even see the people of the hell and the Paradise after going to hell or Paradise. This position is undoubtedly an honorable dignity particular for them, that neither the Hellions, nor the People of Paradise have such an attribute!

The meaning of "Visage" is not that on the Day of Judgment the people of Paradise or Hellions have been marked by a sign, such as white or black, so that everyone can easily distinguish the people of Paradise from the hellions, because the Verse: **"And the people standing on the elevated platform called on men they knew by their features..."** (A'araf: 48,) implies that not only the Men of A'araf

understand from the visages that who are the people of Paradise and faith, or the people of hell and unfaith, but they distinguish all their characteristics and actions by their faces. They even understand from their features that which one was, in the world, the man who used all his lifetime to gather only the wealth and money.

The Men of A'araf is in conversation with the hellions, and with the people of Paradise. Their conversation with the people of Hell, the leaders of disbelief and disobedience, is that they openly condemn their unclean spirits and behaviors in their life.

Their conversation with the people of Paradise is that they salute them by heavenly compliments. Although and despite the fact that as stated by the Holy Verse: **"...None will speak except whom the Beneficent God has permitted, and he will speak only what is right!" (Naba: 38,)** and we know that on the Day of Resurrection, no one is allowed to speak, and only the God's Truth-teller Servants have the right to speak!

It is understood from the next Verse that the Companions of A'araf are so high-positioned that their salutes will give the sense of security to the people of Paradise, and they enter Paradise by their command.

The Holy Verses of Quran, which express the position, dignity, and conversation of the Men of A'araf with the Companions of the Paradise and the hellions, do not show any anxiety about them, and they are not even among the summoned groups on the Day of Judgment, and have no fear and wail; as Says: **"...They were called to account, except the God's devoted servants!" (Saffat:127-128.)** Thus, God makes His sincere servants exempt from the General Command of Summoning, or any other mischief and dread, as is in the Phrase: **"...And when their eyes are turned towards the dwellers of the Fire, they say: Our Lord, do not make us with the wicked people!" (A'araf: 47.)** In this Phrase the God Almighty has narrated their prayer and that He did not refuse it, thus we understand that they are allowed to speak and pray on that Day

and God will accept their prayers.

"...They Have not entered the Garden yet, but They are hopeful that they will!" While the Companions of Paradise have not yet been entered to Paradise but are eager to arrive in as soon as possible, they hear this Call: **"Health and Peace be on you!"**

When the heavenly people suddenly look at the companions of the fire, they seek refuge in God from being gathered together with them in the fire, and they say: **"Our Lord, do not make us with the wicked people!"**

(Almizan: V. 8, P.152.)

What does A'araf Mean In Quran?

« وَ بَيْنَهُمَا حِجَابٌ وَ عَلَى الْأَعْرَافِ رِجَالٌ
يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَ نَادُوا أَصْحَابَ الْجَنَّةِ
أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَ هُمْ يَطْمَعُونَ! » (اعراف: ٤٦)

**"And between them shall be a wall,
and On the thick edge of the lofty barrier will stand men
who would recognize Every individual by his visage;
they will Call out to the people of the Paradise:**

"Health and Peace be on you!"

**They Have not entered the Garden yet,
but They are hopeful that they will!"**

(Holy Quran; A'araf: 46.)

In the Holy Quran, besides the four Verses of the Surah A'araf there is no mention elsewhere from the word of A'araf, and we have come to the conclusion of the discussions we made about these Verses that A'araf is one of the highest positions of the humanity, which the God Almighty has exampled it to a Veil or Barrier between

Paradise and hell.

It is evident that any barrier, while is related to both sides of itself, at the same time it is outside the rule of both sides, and therefore God Said: **This Barrier has highlands, and on that highlands there are the Men who are overlooking all the people of the Resurrection from the beginning to the end of the human.**

They observe each individual in his own special position, although the positions and the levels of people differ from two extremes of the top High to the Low Bottom. However, they are aware of the status of each one person and his actions. They can speak to every one they wish, and can grant security to everyone whom they want and give allowance to enter the Paradise, by the permission of God.

From here it turns out that the position of this Men is out of two positions of happiness and misery, salvation by righteous deeds; depravity due to evil deeds. In short, it is a position above these two positions, and dominant over them.

To make this position understandable we can example it to the position of Kings or Governors: Like the people under their dominance that a part of which are the happy people and receive the blessings and mercy of the king, and for them are available whatever they wish and need. On the other hand there are the misfortune people suffering in the prisons of the king with painful torments. There is a third party above these two groups in task of regulating their affairs and bringing blessings to the first group and the torment to the second group, at the same time they benefit from blessings and advantages available for themselves. There are still another group above these crew and attendants; they are responsible for the management of the affairs of their own subordinates.

It is also possible that the Almighty God, who is the Governor of

the Day of Judgment may bring a group of the people into His mercy, and since He is the Forgiving God and Possessor of the Great Bounty to enter them into Paradise for the reward of their good deeds, and will Descend them His Blessings from all parts. But, at the same time, since He is Supreme Mighty Retributing, He will cast in fire the other group because of their sins. God may allow the third group to intercede between these two groups and execute His Commandments and Rulings among them, as He Says: **"Whose is the Dominion of the existence on that Day? It does belong to Allah, the One yet the Dominant over all things and Beings!"** (Ghafer: 16.)

(Almizan: V. 8, P.164.)

Call of the Men of A'araf to Men of Hell and Paradise

« وَ نَادَى أَصْحَابِ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ
قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ،
أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَبَالُهُمُ اللَّهُ بِرَحْمَةٍ
أَدْخَلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ! (اعراف: ٤٨-٤٩.)

**"The Companions of the Heights" will say to those (in hell),
whose faces they recognize:**

"Why did your supporters and your pride not help you?"

They will also say: "Are these (the people of Paradise),

the ones of whom you swore would receive no mercy from God?"

**They will continue: People of Paradise, live therein without any fear
or grief!"**

(Holy Quran; A'araf: 48-49.)

The fact that God described those Men as the "Companions of A'araf," who recognize the Hellions by their visage, indicates that not only the face of the companions of Hell directs them to recognize the hellions, but also guides them to recognize their other characteristics,

too.

"...Why did your supporters and your pride not help you?" This Phrase blames the hellions for the sake of their arrogance against the Faith in the world and their pride and fascination to the worldly life, humiliating and disgracing the Right.

"Are these (the people of Paradise,) the ones of whom you swore would receive no mercy from God?" This Phrase also blames the hellions against their wrong statement about the worship of the people of Paradise in the world, and that they will not receive the Mercy of God.

The Phrase, **"People of Paradise, live therein without any Fear or Grief,"** is a welcome from the Companions of the A'araf to the Believers, after representing their status in their interrogative call to the disbelievers, have ordered them to enter the Paradise.

(Almizan: V. 8, P.163.)

Talk of the Men of Paradise With Men of the Hell

« وَ نَادَى أَصْحَابَ الْجَنَّةِ أَصْحَابَ النَّارِ
أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا
قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ،
الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ
وَ يَبْغُونَهَا عِوَجًا وَ هُمْ بِالْآخِرَةِ كَافِرُونَ! » (اعراف: ٤٤-٤٥.)

**"And the dwellers of Paradise
called the dwellers of the Fire:
We have found what our Lord promised us to be true;
did you find what your Lord promised to be true?
They said: Yes! Then a caller announced between them:"
God's curse is on the wicked!
The ones who hinder from the path of God,
and sought to make it crooked;**

and with regard to the Hereafter they were rejecters!"
(Holy Quran; A'araf: 44-45.)

This Holy Verse narrates the talk that the Companion of Paradise has with the hellions. The conversion is both a confession from the hellion, and also a sneer by the people of Paradise at them.

The Believers have confessed that: **"We have found what our Lord promised us to be true!"** In this way they have confessed to the truth of all the characteristics and details of the Hereafter that Allah has promised them through His Holy Messengers.

In the question of the disbelievers, the Inhabitants of the Paradise did not mention the characteristics of the resurrection and the details of its torment, and they asked only about its principle: **"...Did you find what your Lord promised to be true?"** Because the promise that Allah has given to the disbelievers includes the characteristics of the retribution of the Day of Resurrection, not the principle of it, since the principle of Resurrection is a promise that has been given to both of the disbelievers and to the Believers.

"Then a caller announced between them:" God's curse is on the wicked!" The God Almighty in this Verse does not specify that this Caller is a Human being or is of the Jinn or the Angel, but in pondering the Holy Word of God it seems that this Caller is of the Human kind, not of the Jinn or Angel.

But, he cannot be a Jinn, because there is nowhere throughout the Holy Word of God that He has given the authority to the Jinn on behalf of Him to handle a matter of the afterlife of mankind, then the probability that the Caller is from the kind of the Jinn is unimaginable.

But, Angels, whether they are the intermediaries of the Commands of God and the carriers of His Will, they execute His Commands and Decrees in His creatures; the Holy Quran confirms also their possessions on the issues of the death, Paradise, and hell, as in the following Phrase

that they address the oppressors: **"Submit your souls...!" (An'am: 93,)** and they say to the people of Paradise: **"Peace be upon you! Enter the Paradise...!" (Nahl: 32,)** and the Angel in charge of hell says to hellions: **"No! You shall remain here to suffer!" (Zokhruf: 77,)** and like these, but in case of the Day of Judgment, where the issue is the Resurrecting, Calculating, Judgment, and Verdicts; God did not assign any authority or possession for the Angels, or any other beings, but the human kind, which for them has mentioned such authority as in the Phrase: **"...They will call out to the people of the Paradise: Health and Peace be on you!" (A'araf: 46.)**

God also narrates from the companions of the A'araf that they say to a group of Believers: **"Enter the Paradise! Here no fear shall be upon you, nor shall you grieve!" (A'araf: 49,)** and this itself manifests the influence of the command of mankind on the Day of Resurrection. God also mentions about the characteristics of the Day of Resurrection: **"...Those endowed with the Divine Knowledge will say: Today, indeed is The Day of disgrace and torment for the disbelievers!" (Nahl: 27.)** Again God Says: **"But those who were given knowledge and faith will say: Certainly you remained according Allah's Book until the Day of Resurrection. This is the Day of Resurrection, but you did not know!" (Rome: 56.)**

These Verses, as well as the Verses about intercession and testimony of man on the Day of Judgment, are indications that the above-mentioned Caller might be a human being.

(Almizan: V. 8, P.148.)

Request of Men of Hell

From the Men of Paradise

« وَ نَادَى أَصْحَبَ النَّارِ أَصْحَبَ الْجَنَّةِ
أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ
قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ! » (اعراف: ٥٠)

**"The dwellers of the fire will ask the people of Paradise
to give them some water or other things
which God has granted to them.**

They will reply:

God has deprived the unbelievers of the blessings of Paradise!"

(Holy Quran; A'araf: 50.)

In this Verse, the other Blessings of God, which has been given to the people of Paradise, mentioned here as a referential to water; it turns out that the inhabitants of Hell expect from the people of Paradise not only the water, but they are asking for all kinds of their Blessings.

However, the above Verse has indication that the place of the people of Paradise is higher than the place of hellions. If the water was mentioned before other blessings, it turns out that the necessity for blessing of water is most emergent for all those who are infected and suffering from the heat of the water of Hell.

(Almizan: V. 8, P.165.)

PART SIX

Rezvan

(The Consent of God)

Nearness to Presence

Garden of Abode (Jannat-el-Ma'vaa)

Farthest Lote Tree (Cedrat-el-Montaha)

Gardens of Bliss

Gardens of Eden

Gardens of Fardows

Chapter One

Rezvan

(The Consent of God)

Rezvan, the Absolute Will of Man in Paradise

« قُلْ أُوذِبْتُكُمْ بِخَيْرٍ مِّنْ دَلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَ أَزْوَاجٌ مُّطَهَّرَةٌ
وَ رِضْوَانٌ مِّنَ اللَّهِ
وَ اللَّهُ بَصِيرٌ بِالْعِبَادِ! » (آل عمران: ١٥)

" Shall I tell you what is far superior to worldly pleasures?

Those who have fear of God,
will have as their reward gardens wherein streams flow,
and wherein they will live forever,
with their purified spouses,
and with Rezvan (the consent of God.)
God knows all about His servants!

(Holy Quran; Ale- Imran: 15.)

The word *Rezvān* means Satisfaction and Pleasure. It is a state found in the human soul when it comes to dealing with something mild to his nature, and he does not refuse to accept it and does not seek to reject it.

In the Holy Quran, the issue of the Satisfaction of the Almighty God has repeatedly been mentioned. It must be understood that God's satisfaction, as it is supposed to be about obedience, is also conceived in

virtues other than obedience, such as qualities, attributes, and so on, (as we say the Prayer rises the satisfaction of God, we also say the humility and tender of heart makes Him Pleasing.)

What is important is that, wherever the Holy Quran refers to the Satisfaction of God, it refers (if not all, but mainly) to God's Consent of Obedience, and that is why in the following Verses, the satisfaction of God has been mentioned together with the Satisfaction of the servant.

God's Consent from his servant is for the sake of his obedience, and the servant's satisfaction from God is for the sake of the Reward He gives him, or for the sake of the Commands He issues in favor of him:

**"...God is pleased with them
and they will be pleased with God!" (Maedah: 119.)**

**"[And Allah will state to the righteous Believer:]
O, you soul who are sure of Allah's Favour
and are sure [of your own Obedience to Allah's Commands!]
Return to your Lord well Pleased yourself
and well-pleasing to Allah!" (Fajr: 27-28.)**

**"The early vanguard of the Emigrants
and the Helpers
and those who followed them in virtue,
Allah is pleased with them
and they are pleased with Him,
and He has prepared for them Gardens...!" (Toubeh: 100.)**

While in this subject, namely, the subject relating to what is good for man, and is in accordance with his worldly life pleasures, the Holy Quran added also the Satisfaction of God, which indicates that such an issue, namely, the Pleasure or Consent of God is also of the human needs, or requires some matter which its case is so. This was the reason why God had mentioned it, in this Verse, along with Gardens and Wives.

God has mentioned His Satisfaction in the Verse: **"...Seeking the**

Grace and Pleasure of their Lord,"(Maedeh: 2,) along with *His Grace*, in the Verse: **"...And Forgiveness from Allah and His Pleasure,"**(Hadid: 20,) along with *His Forgiveness*, and in the Verse: **"...Of His Mercy and His Pleasure,"** (Toubeh: 21,) along with *His Mercy*.

Thinking with more attention on the meaning of what we said, and on the Phrase: **"...God is Pleased with them,"** and the Phrase: **"...Well Pleased yourself and well-pleasing to Allah,"** it is possible to deduce the point that the Verse has left it ambiguous. The fact is that in the Verses mentioned above God has imputed His Satisfaction on their own selves, not on their deeds: **"...God is Pleased with them!"**

As a result, the meaning indicates that the Almighty God does not repel them from Himself in what they wish, therefore this relates the same meaning as the Verse: **"There they will have whatever they wish...!"** **So there is in the Satisfaction of God from man, the man's absolute will and wishing.**

(Almizan: V. 3, P. 165-168.)

What the Inhabitants of Paradise Wish?

«لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ عَلَى رَبِّكَ وَعْدًا مَسْئُولًا!» (فرقان: ١٦)

"Therein they will eternally have whatever they want.

This is a binding promise from your Lord!"

(Holy Quran; Forqan: 16.)

The Righteous in the Paradise have from God, and by His possession, the authority to acquire whatever they wish. It is, of course, evident that their will does not belong to anything except what they wish.

Of course, this point should not be overlooked that the Righteous in Paradise do not love except what is really lovable, and what would be

really lovable that God wishes for them, which is the goodness and prosperity that they have been deserved for, and with which they will come to perfection, thus not themselves and not the others will suffer by it. (Be careful!)

We said this in order to make it clear that, although on the basis of the Verse in question, the people of the Paradise have the absolute liberty in their wishes and they are given as much as they wish, but they do not, at the same time, demand anything except what is the source of the Consent and Pleasure of their Lord.

Considering the above statement, this generally risen question is also answered about the Verses discussing on the absolute wish in Paradise, and the question is that it is possible in the Paradise some may love the evil, the ugly acts, and the useless works, or they may wish something causing harassment for others, or they want to save people who are in the fire, or they want to achieve to the position of the Prophets and God's Selected Servants, or whoever are above them.

The above said question has no base, because the God Almighty has addressed to those righteous in the following Verse that: **"O, you soul who are sure of Allah's Favor and are sure of your own obedience to Allah's Commands! Return to your Lord well Pleased yourself and well-Pleasing to Allah! Be included among My devoted Worshippers! And enter My Paradise!"** (Fajr: 27-30.) The people of Paradise are pleased with something that is pleasing to Allah; surely, they will not wish anything other than that is pleasing to Allah! Indeed, they do not want except what are pleasing to Allah, so they never desire the sinful, ugly, and useless things: **"There they will hear no idle talks no Lies,"** and also they do not like to distress the others, neither do they ever want to eliminate the punishment of hell from whom Allah will punish them, nor they desire to be above others, because what they have God has wished for them, they are satisfied with it, and they love what God loves it.

(Almizan: V. 15, P. 260.)

Rezvan and Garden of Eternal Bliss For Immigrant Combatant Believers

« الَّذِينَ ءَامَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَ أُولَئِكَ هُمُ الْفَائِزُونَ، يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَ رِضْوَانٍ وَ جَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ، خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ! (توبه: ٢٠-٢٢)

**"To those who have believed in God,
left their homes, and fought for His cause with
their possessions and in person,
God will grant high ranks
and they are indeed the ones who will receive salvation!
Their Lord will give the glad news of His granting mercy to them,
His pleasure, and His admitting them to a Paradise
full of everlasting bounties wherein they will live forever
The Reward that God will bestow on His servants is the greatest!"**
(Holy Quran; Toubeh: 20-23.)

The Verses are describing the Rightful Decree from the Almighty God on the issue and Says that: He who believed, and struggled in the cause of Allah to his utmost ability, and used up his wealth and his life, with God his degree is very high.

If God used the collective mood and Said: Those who ... He referred to the point that the Criterion of Virtue is in public, not a certain person.

The Verse: **"...God will Grant them high ranks and success,"** means that these people have higher ranks than those who have no rank, and shows that there is essentially no relation between these two groups, because one has taken long steps and the other has not taken any step at all.

"...And they are indeed the ones who will receive salvation!"

This Phrase also implies the fact that we said, and proves the salvation exclusively and constantly to one of the said groups.

"Their Lord will give the glad news of His granting mercy to them, His pleasure, and His admitting them to a Paradise...!" It comes from the appearance of the Verse that the Mercy, Satisfaction, and the Paradise are altogether the expression of the same salvation as in the previous Verse, which stated in this Verse in detail and in the sense of promise and glad news.

Therefore, the meaning of the Verse will be that: The Almighty God gives good news to these believers to His Mercy, which is not measurable in size and limit; to His Rezvan, the Satisfaction and Paradises with everlasting blessings, which never ends. They will live therein perpetually without a determined term.

(Almizan: V. 9, P. 274.)

Pure Abodes in Paradise of Eden, and God's Rezvan

« وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَ مَسْكِنٍ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ
وَ رِضْوَانٍ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ! » (توبه: ٧٢)

**Allah has promised the faithful, men and women,
gardens with streams running in them, to remain in them forever,
and good dwellings in the Gardens of Eden.**

**Yet Allah's Rezvan (Consent) is greater than all these;
that is the great success!"**

(Holy Quran; Toubeh: 72.)

The meaning of "Eden Gardens" will be the permanent paradises. The meaning of the Phrase: **"Yet Allah's Rezvan, His Pleasure is greater than all these,"** is that the Rizvan - Satisfaction of God and His Pleasure

- is greater and valuable than all of these words.

Human knowledge cannot comprehend the meaning of God's Rezvan(Pleasure/Consent,) and its limits, since God's Rezvan is not limited or determined to human conception, perhaps it was the reason to make it understand that **the least broadness of God's Rezvan is much greater and larger than those Paradises**, of course, not only because these paradises are the result of His Satisfaction and the Manifest of His Pleasure - although it is actually correct - but it is because the Truth of Worship which the Holy Quran invites the humanity towards it, is a worship which is done for the love of God, not because of the greed that we have in His paradise or the fear we have from His fire. The greatest happiness and salvation for a lover is to obtain the consent of his beloved, without trying to satisfy his own self.

The ending the Verse to the Phrase: **"...That is the great Success,"** maybe is the purpose to refer to the above said fact that the Rezvan is the Truth of all great success and salvation, **even the Truth of the great salvation that is achieved by reaching in the Permanent Paradise, is the same Rezvan, because if the Paradise would not be the Truth of God's Consent, the same Paradise will be a torment not a Blessing.**

(Almizan: V. 9, P. 456.)

God's Forgiveness and Consent

On the Day of Resurrection

«... وَ فِي الْآخِرَةِ عَذَابٌ شَدِيدٌ
وَ مَغْفِرَةٌ مِّنَ اللَّهِ وَ رِضْوَانٌ
وَ مَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَعُ الْعُرُورِ!» (حديد: ٢٠)

**"...In the life hereafter there will be severe torment
or forgiveness and Consent from God.**

The worldly life is only an illusion!"

(Holy Quran; Hadid: 20.)

In this part of the Verse God mentioned His Forgiveness prior to His Rezvan and Pleasure, it is because if a person who wants to come to God's Rezvan and Pleasure he must be washed and purified himself beforehand by God's Forgiveness. In this Verse God has described that the Forgiveness is from the area of God, but did not describe same for punishment, so that, as some commentators has pointed out this fact, the main purpose of creation was Forgiveness not torment, and it is the human himself that causes the torment by exiting from the realm of God's servitude.

"In the life Hereafter there will be severe torment or forgiveness and Consent from God!" This Phrase refers to the two different sides of the life in the Hereafter, in order to warn the listener to chose the side of Forgiveness and Consent of God, rather than the side of torment.

(Almizan: V.19, P. 290.)

Chapter Two

Nearness to Presence

Inhabitants of Dar-es-Salam Paradise

Nearness to Divine Presence

« وَ اللَّهُ يُدْعُوا إِلَى دَارِ السَّلَامِ
وَ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ! » (يونس: ٢٥)

**"And Allah invites mankind to the Home of Peace and Health
and does guide whom He Wills to the Straight Path!"**

(Holy Quran; Yunus: 25.)

The word "Salam" is one of the Finest Names of the Allah Almighty, and its reason is that the Sublime Essence of the Almighty God is the Absolute Good, the Goodness that no evil is with Him, and if they called the Paradise the Home of Peace, it is because there is no evil or harm in Paradise for its inhabitants.

Allah Almighty in this Verse and in other Verses, has stated the word "Salam" as absolute and does not restrict it to any adverbs, in other Verses of His Holy Word, there is also nothing to see that the word "Salam" is bound with some descriptions, so the Home of Peace is absolutely the Home of Peace, and the place, where absolutely is the Home of Peace and Health, cannot be other than the Paradise, Because what, in this world, is supposed to be the Peace and Health is relative, not absolute, there is nothing that is healthy for us unless it disturbs some of the other things that we love, and we have nothing, unless coincident with it there is something opposite for it.

So, every moment you can imagine the absolute and non-relative

sense of health and safety, you can imagine the condition and situation of the Paradise, and you will discover that the description of Paradise to the Home of Peace is the same as: **"They have therein what they wish,"** because the necessity of man's safety from anything that he dislikes is that he can possess everything that he likes and wants, nothing can stop his will. This is the meaning of the above Verse.

In this Verse, the Dar-es-Salam (Home of Peace,) is constrained to be With God, and this implies that the **inhabitants of the Home of Peace are in Presence of God**, and therein they are not in any way neglected from the Position of the Glorious God.

(Almizan: V. 10, P. 52.)

Concept of Nearness And Nearest

« وَ السَّابِقُونَ السَّابِقُونَ ! »
« أُولَئِكَ الْمُقَرَّبُونَ ! »
« فِي جَنَّاتِ النَّعِيمِ ! » (واقعه: ۱۰-۲۶)

**"And those Foremost in Faith will be Foremost
and ahead of others! This group will be the Nearest to Allah!
They will abide in the exclusive Blissful Garden!"**

(Holy Quran, Waq'e'h: 10-26.)

The word "Nearness" is used in the case of the God Almighty for the sake of His being predominant over everything, as He Said: **"...If any of My servants ask you about Me, tell them that the Lord says: I am near...!"** (Baqarah: 186,) or Said: **"We are closer to him than you...!"** (Vaqi'a: 85,) and also: **"...We are closer to him than even his jugular vein!"** (Qaf: 16,) This meaning, namely, God's being nearer and closer to me than myself, and to everything from itself, is the strangest meaning that is conceived of the concept of Nearness.

"Approaching" - coming nearer - means that someone wants to be close to something or someone; the servant of God wants to approach himself and become nearer to God with his righteous deeds, and this closeness means that he exposes himself to the inclusion of Divine Mercy, so that in that Nearness, the God Almighty pushes the causes of misery and deprivation back from him.

When we say that the Almighty God brings His servant near to Himself, it means that: He places his servant in a condition that the virtue of that standing is achieving to the Felicities, which he could not achieve such position in other conditions. Those Blisses are being glorified by God, His Forgiveness, and His Mercy, as He said: **"A written Record of the Deeds of The righteous, to which bear witness those who are Nearest to Allah!"** (Mutaffifin: 20-21,) and also Said: **"And it is mixed with the water of Tassnim Fountain. A Fountain whereof drink those Nearest to Allah!"** (Mutaffifin: 27-28.)

(Almizan: V. 19, P. 206.)

TOOBA, **The Blissful Life**

« الَّذِينَ ءَامَنُوا وَ عَمِلُوا الصَّالِحَاتِ
طُوبَى لَهُمْ
وَ حُسْنُ مَنَابٍ! » (رعد: ٢٩)

**"Those who believe and do good deeds,
Theirs will be a blissful life
and an Excellent home for Return!"**
(Holy Quran; Ra'ad: 29.)

The word "Tooba" means the "Purer," and it is an attribute for life or livelihood, since the Blessing, whatever to be, is delightful and enviable from this point of view that it is a source of pleasure for life,

and when it is a source of happiness and bliss that the heart with it will rest and is in peace, and gets rid of anxiety. This kind of peacefulness and tranquility would not be achieved by anyone, unless he believes in God and does righteous deeds! It is only God Who is the Source of the Confidence and Pleasure of life.

Yes, such a person is safe and sound in what happens out of the evil and loss. Why such a person does not be secured while he is relying on a Pillar that cannot be destroyed.

He places himself under the Guardianship of the Almighty God, whatever He Predestines for him, it is the source of his happiness, if God Grants him something is his benefit, and if He forbids something it is also his benefit.

As the God Almighty has described such a happy life as: **"Whoever does good whether male or female and is a believer, We will most certainly make him live a happy life and We will most certainly give them their reward for the best of what they did!" (Nahl: 97.)** But in description of those who do not find the confidence of heart through the remembrance of God, Says: **"But whoever disregards My remembrance, his shall be a wretched life, and on the Day of Resurrection We shall raise him blind!" (Taha: 124.)**

It is unlikely that, in the Verse discussed, if God considered the life and livelihood of the believers more purified and appraised them with more purity, was in order to point that the life is not in any case free from purity, but for those who remember God and have a peace of heart, has a greater purity, because their lives are far from suffering by difficulty or annoyance.

In Islamic Narratives (quoted from Ibn Abbas) that he said:- Tooba is a tree whose root is at Ali's house in Paradise, and there is a branch of it in the house of every believer.

In this sense, many traditions have been quoted from the Scholars of the Shiites and Sunnis. It is evident from the appearance of them that they do not intend to interpret the Verse, but refer to the truth of the Verse, because the truth of Tooba livelihoods is the same as the Guardianship of Allah, which out of this nation Ali(AS) having that Guardianship is the first opener of its gateway, and the believers under the Guardianship are his followers, and his house in Gardens of Bliss, the Paradise of the Guardianship, is together with the house of the Holy Prophet and there is no conflict between them.

(Almizan: V. 11, P. 488.)

The Day when the Righteous Enter in Nearness Position

« يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ! » (مريم: ٨٥)

**"On the Day of Judgment,
when the pious people will be brought
into the Presence of the Beneficent God
as the Guests of Honor!"
(Holy Quran; Maryam: 85.)**

The word "Vafd - Guest of Honor -" means the people who make pilgrimage to visit a person, or to receive a gift, or to satisfy a need, and the likes, of such a person. When they are called by the name of "Vafd," that they come mounted.

The purpose of being 'guest of honor' to Rahman - the Beneficent God - is to be resurrected to Paradise, and if He called the resurrecting in Paradise as resurrecting to the Beneficent God, it is for this reason that the Paradise is the Position of Nearness to the God Almighty, then the resurrecting in Paradise is in fact the Resurrecting to God.

(Almizan: V. 14, P.151.)

Chapter Three

Garden of Abode Farthest Lote Tree Gardens of Bliss

Garden of Abode(Jannat-el-Ma'vaa) A Gift for Believers with Righteous Deeds

« أَمَّا الَّذِينَ ءَامَنُوا وَ ءَعَمِلُوا الصَّالِحَاتِ
فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ! » (سجده: ١٩)

**"As for those who have faith and do righteous deeds,
for them are gardens of the Abode,
a hospitality for what they used to do!"
(Holy Quran; Sajdeh: 19.)**

The word "Garden of Abode," means a place where a person dwells and places his own housing. And the word "Hospitality" means anything that is prepared for a person who enters a home, such as food and water, but in this Verse the meaning has been broadened to include every gifts granted and the blessed accommodations: **"A hospitality for what they used to do!"**

(Almizan: V. 16, P.396.)

Farthest Lote Tree (Cedrat-el-Montaha) And Garden of Abode (Jannat-el-Ma'vaa)

« عِنْدَ سِدْرَةِ الْمُنْتَهَى،
عِنْدَهَا جَنَّةُ الْمَأْوَى! » (نجم: ١٤-١٥)

**"By the Lote Tree of the Ultimate Boundary!
Which is near the Garden of Abode!"
(Holy Quran; Najm: 14-16.)**

The "Lote-Tree" refers to a certain Lote Tree, and the word "Farthest" seems to be the name of a place, and perhaps it is the most desirable thing in the heavens, because God Says: **"The Gardens of Abode is on the side of it,"** and we know that the Gardens of Abode is in the heavens, because in other Verse God Says: **"In the heavens there is your sustenance and that which you were promised (Paradise!)"** (Zariyat: 22.)

What kind of tree is this Lote tree? In the Word of God, we did not find anything to interpret it, as if the God Almighty intends to speak vaguely, with figurative meaning. This is confirmed by the Phrase: **"When there covered the Lote Tree what covered it,"** in which God points to cover something. It is also interpreted in the traditions to the tree that is located above the seventh heaven, and the deeds of God's servants rise so far.

"...Which is near the Garden of Abode," that is, the Paradise in which the believers live forever, because there is another Paradise also which is a temporary one, namely the Paradise of Purgatory, lasts until the Day of Resurrection, and the Paradise of Abode starts after the Resurrection Day, as God Said: **"For them are Gardens of the Abode, a hospitality for what they used to do!"** (Sajdeh: 19,) and also Said: **"When the Greatest Catastrophe befalls...Then indeed the Garden of Paradise will be the right Abode for him!"** (Naziyat: 34-41,) and this Paradise of Abode, as indicated in the Verse (Zariyat: 22,) is located in the sky.

(Almizan: V. 19, P.49.)

In the Gardens of Bliss

« إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ
تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ،
دَعَوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ
وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ
وَءَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ! » (يونس: ٩ - ١٠)

**"Indeed those who have faith and do righteous deeds,
their Lord guides them by the means of their faith.**

Streams will run for them in Gardens of Bliss

Their prayer will be: O, Allah! Absolute Purity is Yours!"

And their greetings will be "Salam!"

And they end their prayer saying:

**"Thanksgiving and adoration is due only To Allah,
the Creator of the Worlds!"**

(Holy Quran; Yunus: 9-10.)

The respected reader and the learned scholar should note that the Almighty God among all the Abodes of Nearness, for those who have been guided by their Faith, has mentioned the Gardens of Bliss as a Reward. Among all the Blessings of Paradise God mentioned the Rivers in the Paradise that is flowing beneath them. Now we should see what is the reason for this choice?

In the Holy Quran, the Blessing, in its real sense, is in fact the Divine Guardianship, and one of the things that the Almighty God has dedicated to His Nearness Servants is a kind of Paradise Wine, which respected them by dinking them with that wine; ones Said:

**"Indeed the pious will drink from a cup seasoned with camphor,
a spring where the servants of Allah drink,
which they make to gush forth as they please!"**

(Insan: 5-6.)

**"Verily, the Righteous will be in The Blissful Paradise...
They will be given the pure drink from a Jar which is sealed...
A Fountain whereof drink those Nearest to Allah!"
(Mutaffin: 22-28.)**

It is on the reader to pay attention to these Verses to compare and align some with others, so that he may be able to obtain some of the subtle secrets that the Glorious God has bestowed them in His Holy Word.

**"Their prayer will be: O, Allah! Absolute Purity is Yours! And their greetings will be "Salam!"
And they end their prayer saying: "Thanksgiving and adoration is due only To Allah, the Creator of the Worlds!"**

Those who believe and do righteous deeds, Streams will run for them in Gardens of Bliss from under their palaces.

In this Phrase, the issue is the Paradise of Guardianship and Purification of the Hearts: **"Their prayer will be:" O, My Allah! Absolute Purity is Yours!"** Their Prayer in those Paradises is all that we praise You our Lord!

In this Verse, they glorify God from any defect, need, and partners. Their speech is in the sense of Presence talking face to face, namely they are in the Presence of God and are glorifying Him, since the Nearest servants of God are not in veil from their Lord. **"And their greetings there will be "Salam!"** Their greetings with each other is "Salam," which is to name this meeting as a sign of absolute security, although in the world they also said hello (Salam) to each other, and yet hello in the world signified relative security, not absolute, but in the Paradise it is a sign of absolute security, and: **"And They end their prayer saying: Thanksgiving and adoration is due only To Allah, the Creator of the Worlds!"** Here, the last stage of the perfection of the knowledge of the inhabitants of Paradise ends to praise God after glorifying Him.

As we said in the interpretation of the Holy Verse: **"All Praise belongs to Allah, Lord of all the worlds,"** that although anyone can say in oral: "Praise be to Allah," but since the **"Praise"** is the description and praising of the Almighty Allah, everyone cannot describe God, this only comes from the God's Chosen Servants, a handful individuals whom the Allah Almighty has Chosen for Himself, and Allotted them to the Magnanimity of His Nearness; there is no mediator between them and the God Almighty.

(Almizan: V. 10, P. 18.)

Gardens of Bliss, A Reward for the Pious

« إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ! » (قلم: ٣٤)

**"Verily, for the Pious with their Lord are the
Gardens of Bliss!"**
(Holy Quran; Qalam: 34.)

The word "Bliss" in this case means the Guardianship.

This Verse is a good news and explanation of the Righteous position in the Hereafter. If God Said: **"Near their Lord,"** and did not Say: **"Near Lord,"** was to refer to a relationship of the Devising and Mercy between God and the Righteous, and if the Righteous have such a Blessing Near God, is because of the fact that they believed in the Lordship of God in the world, and they performed Pure worship for Him.

If in the above Verse, the word Bliss (Blessings) is added to the word Gardens, is for the reason that the Blessings of Paradise are the Pure Blessings, in contrary to the world, which its blessings are mixed with poverty, and its pleasures are mixed with affliction.

(Almizan: V. 19, P.637.)

Chapter Four

Gardens of Eden

Gardens of Eden,

Final Home for Righteous

« . . . وَ لَنِعْمَ دَارُ الْمُتَّقِينَ،
 جَنَّتٍ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
 لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ،
 الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ
 يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ! » (نحل: 30-32)

"...Excellent indeed is the home of the Righteous.

The gardens of Eden, which they will enter,

with rivers flowing beneath,

in it they will have what they wish.

It is such that God rewards the righteous

Those whom the Angels take,

while they had been good, they will say: Peace be upon you,

enter Paradise because of that which you have done!"

(Holy Quran; Nahl: 30-32.)

What Excellent is the House of Righteous!

Their houses are the Gardens of Eden, where they enter in, and from the slopes of it flow the rivers, whatever they wish therein they will find it present. Such is the Rewards that God Grants them!

"Those whom the Angels take, while they had been good, they will say: Peace be upon you, enter Paradise because of that which you have done!"

This Verse is a description of the position of the Righteous,

indicating how their status in the world was.

The word "Pure" means something not mixed or adulterated with any other substance or material that makes it dark and impure, spoiling its purity. The "Purity" of the Righteous at the time of their death, is their purity from the evil of cruelty.

The Righteous are those, whose lives the Angels take in a state of purity, free from the evil of the cruelty - the oppression of polytheism and sins. The Angels say to them: **"Peace be upon you!"** This is the word of security: **"Enter Paradise! This is the Reward of what you did in the world!"** The Angels, by this words guide them to the Paradise.

This Verse, as you see, describes the Righteous to the purity and freedom from contamination with oppression, and gives them the promise of security and guidance to Paradise, then, as a result, the return of its meaning is to the other Verse which says: **"Those who believe and do not dress their belief with oppression; they will have security, and they are guided!"** (An'am: 82.)

(Almizan: V. 12, P. 344.)

Pure Abodes in Paradise of Eden

« وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَ مَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ
وَ رِضْوَانٍ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ! » (توبه: ٧٢)

**"Allah has promised the faithful, men and women,
gardens with streams running in them, to remain in them forever,
and good dwellings in the Gardens of Eden.
Yet Allah's Pleasure is greater than all these;
that is the great success!"**
(Holy Quran; Toubeh: 72.)

The meaning of "Eden Gardens" will be the permanent paradises. The meaning of the Phrase: **"Yet Allah's Rezvan, His Pleasure is greater than all these,"** is that the Rezvan - Satisfaction of God and His Pleasure - is greater and valuable than all of these words.

Human knowledge cannot comprehend the meaning of God's Rezvan(Pleasure/Consent,) and its limits, since God's Rezvan is not limited or determined to human conception, perhaps it was the reason to make it understand that **the least broadness of God's Rezvan is much greater and larger than those Paradises,** of course, not only because these paradises are the result of His Satisfaction and the Manifest of His Pleasure - although it is actually correct - but it is because the Truth of Worship which the Holy Quran invites the humanity towards it, is a worship which is done for the love of God, not because of the greed that we have in His paradise or the fear we have from His fire. The greatest happiness and salvation for a lover is to obtain the consent of his beloved, without trying to satisfy his own self.

The ending the Verse to the Phrase: **"...That is the great Success,"** maybe is the purpose to refer to the above said fact that the Rezvan is the Truth of all great success and salvation, **even the Truth of the great salvation that is achieved by reaching in the Permanent Paradise, is the same Rezvan, because if the Paradise would not be the Truth of God's Consent, the same Paradise will be a torment not a Blessing.**

(Almizan: V. 9, P. 456.)

Eden Gardens, Place to Reunite Family in Paradise

« ... جَنَّتِ عَدْنٍ يَدْخُلُونَهَا
وَ مَنْ صَلَّحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ...! » (رعد: ١٩-٢٦)

They will be admitted to the Gardens of Eden wherein

**they will live forever with their righteous fathers,
spouses, and offspring!"**
(Holy Quran; Ra'ad: 19-26:)

The Gardens of Eden means the Paradises that have a kind of Placing, Perpetuity, Security, and Safety in all aspects.

The following Verse: **"...Who maintain all the proper relations that God has commanded them to maintain..."**, and give the news of the outcome of the maintaining the Family Relationship that the Men of Reason have observed and acted upon. God promises them that they will soon be joining the Righteous of their family - such as fathers, mothers, offsprings, brothers, sisters, and others.

The Phrase: **"Peace be with you for all that you had patiently endured! Blessed is the reward of Paradise,"** is the narration of the Angels' salutation promising the **"Man of Wisdom,"** to the eternal security, safety and the good end, the end that never will be afflicted with vice and reproach.

(Almizan; V.11, P.467.)

A Description of Eden Gardens

And its Inheritors

« إِنْ مِنْ تَابٍ وَءَامَنَ وَ عَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَ لَا يُظْلَمُونَ شَيْئًا،
جَنَّاتِ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا،
لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَ لَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَ عَشِيًّا،
تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا! » (مريم: ٦٠-٦٣)

**"Except those who repent and believe and do good deeds;
they will enter Paradise and they will not be dealt with unjustly at all!
Gardens of Eden promised by the All-beneficent to His servants,
unseen!**

**Indeed His promise is bound to come to pass!
They will not hear therein any meaningless words.
They will be greeted by the Angels with "Salam" - Peace be with you -
and they will receive their sustenance both in the mornings and
evenings!
Such are the gardens which We will give to Our God-fearing servants
as their inherited property!"
(Holy Quran; Maryam: 60-63.)**

Those who return from the path of the evil and believe in Religion of God and do the righteous deeds, they will be entered into Paradise and are not at all oppressed, but they will join to the same level as were be rewarded by God, of course, with them, not of them, as Stated in the Verse: **"And whoever obeys Allah and The Messenger, he [on the Day of Resurrection] shall stand by those upon whom Allah has perfectly Bestowed His Grace; such as The Prophets, the truthful, the martyrs And the righteous; and how excellent are these companions!"**

"...They will enter Paradise," means that they found the full and perfect of their rewards, because God Said afterwards: **"...And they will not be dealt with unjustly at all!"** Because being free from injustice in the smallest at all, is the sign of being received their rewards in full, and it is not of the necessities of entering in Paradise.

"Gardens of "Adn" - Eden - promised by the All-beneficent to His servants, unseen. Indeed His promise is bound to come to pass!" The word **"Adn"** means the residence, and if they called it the Paradise of Eden, it means that the man in Paradise is eternal and everlasting, and the purpose of promising to unseen, means the promise to something that at the time being is unseen for man. The meaning of the promise is bound to come to pass, refers to a promise that will happen with no violation.

It is said in the Majma-el-Bayan that: It is true the man will reach to the promised, but at the same time, the Promised also will reach the

man, just as everything that reaches the human being, the human being will also reach it. Others have said: The Promised is not the man but the promised is the Paradise, the Believers will reach the Paradise, not the Paradise reaches the man.

"They will not hear therein any meaningless words. They will be greeted by the Angels with "Salam: Peace be with you," and they will receive their sustenance both in the mornings and evenings!" As stated in this Verse, one of the most privileged traits of Paradise is that in which there is not heard any vain and vulgar talks; the Allah Almighty has referred to this blessing in many places.

The word **"Salam"** means safety, but it differs from it. When you say to someone that you are in safety from me, it means that you will not see and hear any words that makes you upset, but when you say to someone **"Salam"** -my greeting to you - it means that not only you will not see any annoyance from me, but also whatever you see, is something that will not annoy or upset you. In the Paradise, the people of Paradise will hear this Salam and greetings from Angels and from their heavenly comrades, just as the Allah Almighty has narrated it from the Angels who say: **"Salam! - Peace be upon you - Enjoy your stay Here!"** God quoted same from his Paradise Companions and Said: **"Salam (Salutation) to you who are one of the Companions of the Right Hand!"** (Vaqe'eh: 91.)

"...And they will receive their sustenance both in the mornings and evenings!" The appearance of the Phrase is that the coming of livelihood in the morning and in the evening is the coming of it continually and without interruption.

"Such are the Gardens which We will give to Our God-fearing servants as their inherited property!" In this Verse God has called the Paradise an inheritance for which was exposed to be Granted to all people, because God Promised it to everyone on the condition of faith

and righteous deeds, so if it were assigned to the Righteous, but others were deprived due to their following the lusts and quitting the prayers, in fact the Righteous inherited it from them! Such indication is also made in the Verse: "...The Earth will be given to Our Righteous servants as their inheritance!" (Anbiya: 105,) and in the Verse: "They will say: Thanksgiving and Adoration of the worshippers is due Only to Allah Who has truly fulfilled His Promise to us and has granted us the land of Paradise in heritage; now We can dwell in the Garden wherever We choose; how excellent is the reward of those who act upon the Divine Commands!" (Zumar: 74.) In these Verses there is a link between the inheritance and the reward.

(Almizan: V. 14, P. 105.)

Pure Abodes in Eden Gardens, The Reward for the Combatants

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذُكُم عَلَىٰ تَجْرَةٍ تُنَجِّبُكُمْ مِّنْ عَذَابٍ أَلِيمٍ،
تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ
بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ،
يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَ يُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَ مَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ! » (صف: ١٠-١٢)

"Believers, shall I show you a bargain
which will save you from the painful torment?
Have faith in God and His Messenger
and strive hard for His cause with your wealth and in persons.
This is better for you if only you knew it!
God will forgive your sins and admit you into Paradise
wherein streams flow,
and you live in the lofty mansions of the garden of Eden.
This is indeed the greatest triumph!"
(Holy Quran; Saff: 10-12.)

In this Holy Verse, the Faith and Jihad has been considered as a

Trade with God, its capital is the human self, and its benefit is the salvation from the painful torment. The Proof of this salvation, which has been promised, is the same Forgiveness and Paradise: **"God will forgive your sins and admit you into Paradises...!"**

This Bargain is to believe in Allah and His messenger, and make Jihad with your wealth and your soul in the way of Him.

"God will forgive your sins and admit you into Paradise wherein streams flow...!" In this Holy Verse, the word "Sins" is Absolute, that is, God has not mentioned which sin is forgiven. From this we can conclude that all sins will be forgiven by the conditions mentioned.

The rational validity is also favorable in this sense, because this Forgiveness that is mentioned in the Holy Verse as an introduction to enter into the Eternal Paradise, does not make sense for anyone to enter such a Paradise while some of his sins have not been forgiven. Perhaps, it was the reason to refer to this point that God has mentioned at the end of the Verse: **"...And you live in the Pure Abodes of the Permanent Gardens of Eden...!"** Thus, the permanence and continuity of the existence in those Paradises implies the fact that the Forgiveness in the Verse includes all the sins.

What the believer gives to God is a meager gift of an unstable life, and what God has promised to the believer to comfort him so that he can deal this bargain with his wish of soul and strength of will to sacrifice himself, is a permanent life and constant Gift. For this purpose, and in order to emphasize this point, the God Almighty added at the end of the Verse: **"This is indeed the greatest triumph!"**

(Almizan: V. 19, P.437.)

Description of Eden Gardens, Rewards for Faith and Good Deeds

« إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا،

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ
يَحَلُّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ
وَ يَلْبَسُونَ ثِيَابًا خُضْرًا مِّنْ سُنْدُسٍ وَ إِسْتَبْرَقٍ
مُّتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ
نِعْمَ الثَّوَابُ وَ حَسَنَتْ مَرْتَفَعًا! (كهف: ٣٠-٣١)

**"Those who believe and do righteous deeds
We do not Spare the Reward of those
who have indeed done their best in performing Righteous deeds!
They will have the Gardens of Eden
with rivers flowing beneath them,
and they will be adorned with bracelets of gold
and they will wear green outer garments of fine silk.
They will sit in it on raised thrones.
Beautiful is the Reward, and beautiful is the Dwelling Place!"
(Holy Quran; Kahf: 30-31.)**

The word Eden means residence, and the Garden of Eden, means Paradises for residence and living.

In the Phrase: **"...They will have the Gardens of Eden with rivers flowing beneath them,"** God is describing their rewards as follows:

- Paradise of Eden, which streams flow from below of its trees, is special for them, while they are in that sublime Paradise they will adorn by golden ornaments, and will dress green silky clothes and fine brocade, relying on the thrones. Really, what a good Rewarding and peaceful Housing is that Paradise!

In this Verse, the punishment is named the effect of oppression, in contrary; the reward is named the effect of Faith and Good Deeds. From this fact, we realize that, the faith alone without a righteous deed has no reward, but it even implies that the Faith without righteous deeds is somehow oppression.

(Almizan: V. 13, P. 422.)

Gardens of Eden, the Reward for the Best of Creatures!

« إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ،
جَزَاءُ لَهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا،
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ! » (بينه : ٧ - ٨)

**"Verily, those who sincerely believe in Allah
and do righteous deeds,
they are The best of the creatures!
Their reward from their Lord will be the Gardens of Eden
wherein streams flow and wherein they will live forever.
God will be pleased with them and they will be pleased with Him.
This is for those who fear their Lord!"**
(Holy Quran; Bayyineh: 7-8.)

The first Verse applies the goodness exclusively to the believers, who perform righteous deeds.

"Their reward from their Lord will be the Gardens of Eden wherein streams flow and wherein they will live forever!" The word "Eden" means establishment and consistency, so the Gardens of Eden means the eternal and the everlasting Paradises, its re-description that the God's best of the creatures will live there forever emphasizing the same eternity and immortality, which the name of Eden also implies it.

"God will be pleased with them...!" God's Satisfaction is from the attributes of the act of God, and the exemplification and embodiment of it is the reward that He grants them, in order to be a compensation for their faith and their righteous deeds.

"This is for those who fear their Lord!" This Phrase explains the sign of the People of Paradise and those who achieved the Prosperity of the Hereafter, and States that: The sign of "God's Best of Creatures," and those who reach the Gardens of Eden is that they have fear from their Lord!

God has Said in the other Verse that: **"Only God's knowledgeable servants fear Him,"** therefore, the knowledge of Allah will be followed by Fear from Him, and the fear from Him brings faith in Him, namely, who fears from Allah, inwardly his heart believes in His Lordship and Godship, and his appearance is associated with righteous deeds.

(Almizan: V. 20, P.577.)

Eden Paradise, a Reward for Right Beliefs and Righteous Deeds

« وَ مَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى،
جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَ ذَلِكَ جَزَاءُ مَنْ تَزَكَّى! » (طه: ٧٥-٧٦)

**"And those who come to Allah as Believers
who have done good deeds,
such people will have the high ranks as Their Reward!
In the Gardens of Eden,
wherein streams flow they shall dwell forever;
and this is the reward of those who Purify themselves
from the pollution of disbelief and wrongdoing!
(Holy Quran; Taha: 75-76.)**

The word "Purify" means growing in a righteous way. It is among humans to live with Right Belief and Righteous deeds.

These two Verses describe the result and effects of the Faith and Good deeds.

(Almizan: V. 14, P.255.)

An Excellent Return to the Gardens of Eden

« هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَنَابٍ،
جَنَّاتٍ عَدْنٍ مَّفْتَحَةً لَهُمُ الْأَبْوَابُ...! » (ص : ٤٩-٥٤)

"This Quran is a Reminder and those Pious who act upon it shall have The Excellent Return! The gates of the Gardens of Eden (Eternity) will Be open to them...!"
(Holy Quran; Satt: 49-54.)

These Verses represent the prosperous and favored Return of the Pious:

"The gates of the Gardens of Eden (Eternity) will be open to them," that is, the said good return is to the Paradises, constant and permanent. The meaning of the doors being opened to them is that the Pious will use all Blessing of those Gardens without any impediment, because those Gardens have been created for them, and are their property.

**"Leaning on the sofas,
they can call for fruits and drink in abundance,"
"Close to them are wives
who are of the same age;
and who do not turn their eyes to another man."**

"Such is the Promise made to you for the Day of Account," this is a reference to what God has stated about the Paradise and its Blessings: **"The Promise made to you!"** This Phrase that is addressed to the people of Paradise shows that the Caller is the God Almighty Who directed His Call to the inhabitants of Paradise to indicate His Nearness to them, thus to add their Paradise Bounties with this spiritual Blessing.

"These are the sustenance provided by Us for the believers

which will not be exhausted and used up!" This Verse refers to the continuity of the sustenance of the people of Paradise and confirms that it is not to be drained or exhausted!

(Almizan: V. 17, P.332.)

Silk Clothes, Gold and Pearl Bracelets For Eden Inhabitants

« جَنَّتِ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِنْ ذَّهَبٍ وَلَوْأُورٍ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ
وَ قَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ! »
(فاطر: ٣٣-٣٤)

**"They will enter the gardens of Eden
wherein they will be decked with bracelets of gold, pearls,
and silk garments!
They will say: It is only God who deserves all Praise.
He has removed all of our suffering.
Our Lord is certainly All-forgiving and All-appreciating "**
(Holy Quran; Fater: 33-34.)

The purpose of describing the Aden Gardens is to refer to the Great Grace mentioned in the previous Verse. It is as if a person asked: What is this Great Grace? He replies: There are eternal Paradises that they enter it, and will be adorned by bracelets of gold and pearls, and their clothes therein are from silk!

They say Praise be to God, Who took away our grief and sorrow, He is our Forgiving and Grateful Lord, and He brought us to this permanent place by His Grace, where there is no suffering for us.

(Almizan: V. 17, P. 66.)

Chapter Five

Gardens of Ferdaws

Gardens of Ferdaws, Ready Entertainment for Believers

« إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا،
خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا! » (كهف: ١٠٧-١٠٨)

**"Those who believe, and do deeds of righteousness
the Gardens of Paradise shall be their hospitality!
Therein they shall abide forever
and they will not desire to transfer from there!"
(Holy Quran; Kahf: 107-108.)**

Some of the scholars believe that there is another Reward and Torment beyond the Paradise and hell, which no one can describe it, because in this Verse God has promised the Believers to a generous reception in the Ferdaws Gardens, as He has promised the same incomprehensible torment for disbelievers in hell.

Perhaps these commentators use the following Verses to confirm their statements: **"There they will have all that they desire and there are other blissful things with Us (which is not mentioned yet!)"** (Qaf: 35,) and the Verse: **"And no one of the believers knows (and cannot guess,) what we have hidden for the believers as a delightful Reward of their deeds!"** (Sajdeh: 17,) and the Verse: **"...Yet there would appear to them from God that they never reckoned with!"** (Zumar: 47.)

(Almizan: V. 13, P. 549-551.)

Definition of Ferdaws Gardens In Islamic Traditions:

A narrative is quoted from Imam Ali (AS) that he said: For everything is a Magnificent Point, and the outstanding point of Paradise, is Ferdaws, which is dedicated to Muhammad (PBUH) and his Household. (From: Tafsire Borhan.)

Another narrative is quoted from the Holy Messenger of God (PBUH) that he said: When asking God, ask for Ferdaws, which is in the middle of the Paradise and on its loftiest point, above which is the Throne of the Compassionate God, the streams of Paradise flow from there. (From: Dorr Manthor)

The other narrative is quoted from the Holy Messenger of God (PBUH) that he said: Paradise is one hundred degrees, the distance between the two degrees of it is as long as between the sky and the earth, and the Ferdaws is its highest degree that the four rivers of the Paradise flow from there. So when you pray to ask God a request, ask for the Ferdaws! (From: Majma-ol-Bayan.)

(Almizan: V. 13, P. 549-551.)

The Eternal Inheritors Of Ferdaws Paradise

«أُولَئِكَ هُمُ الْوَارِثُونَ،
الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ!» (مومنون: ١٠-١١)

**"Those are the inheritors!
Who shall inherit Ferdaws therein dwelling forever!"**
(Holy Quran; Momenoon: 10-11.)

Ferdaws is the Lofty place of Paradise. Heredity of Ferdaws for

Believers means that Ferdaws remains for Believers eternally, because it would have been possible for others partnering with the Believers, or at all the disbelievers possess it, after which God assigned and transmitted it to the Believers.

It is said in the tradition that for every human being is a home in Paradise and in the fire, when a person dies and enters the fire, his share of Paradise will be transferred and inherited to the people of Paradise.

(Almizan: V. 15, P. 13.)

PART SEVEN

Exclusive

Paradises

Chapter One

Paradise of Abrar

The Chosen Servants of Allah

Abrar, and the Deeds that Made them Paradisal!

The Verses of the Surah Dahr(Insan) are the story of a group of Believers, whom the Holy Quran has called them "Abrar - The Devoted Believers of Allah," and has mentioned some of their deeds, like: The fulfillment of their vows, feeding the poor, orphans, and captive. God Praises their deeds and gives them the graceful Promise.

It turns out that the reason for the Revelation of these Verses is also the same story. This story is a real story that took place at outside, not a fake story, and then God has mentioned its good effects, and gives to those who act like them a graceful Promise:

1- Fear of the Day, its Evil is Long-Lasting:

« يُوفُونَ بِالنَّذْرِ وَ يَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا...! » (دهر: 5-11)

**"They fulfill their vows
and fear the Day
that its evil touches all and everything!"
(Holy Quran; Dahr: 5-11.)**

The meaning of long-lasting evil is the adversity of the Day of Resurrection, in which the hardships, dreads and torments will reach to their utmost extent.

2- Purpose and Motive of Deeds, Pleasure of God and His Satisfaction:

« وَ يُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَ يَتِيمًا وَ أَسِيرًا،
إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَ لَا شُكْرًا! »

"And for Allah's Pleasure they feed the needy,
the orphan and the captive
though themselves go hungry!

And they say:

**We only feed you to obey Allah's Command and for His Face,
therefore we do not expect neither your reward nor thanks!"**

The "Face of God" is of the Attributes of His Acts, the Gracious Attributes, from which are originated the favor of beneficence to the creatures and creation, as well as the Devising of their Sustenance; or in the wider sense, His Universal Mercy, which the consistency of all beings depend on it. Thus the meaning of doing something for the "Face of Allah," is that in doing it this result to be considered that the Mercy of the Glorious God and His Pleasure to be obtained. The purpose to be only this and not more, nothing from the rewards which are in the hands of the people are considered. Therefore the family of the Prophet, who feed them, following their saying: **"...We only feed you to obey Allah's Command and for His Face,"** added that: **"We do expect neither your reward nor thanks!"**

There are many other Verses in the Holy Quran, therein the **"Face of Allah,"** has been mentioned as the final purpose and the ultimate end of deeds, like the following Verses:

"Be patient with those who worship their Lord in the mornings and evenings to seek His Face...!" (Kahf: 28.)

And in this meaning is the Verse:

**"They were only commanded to worship God,
be uprightly devoted to His religion...!" (Bay'ineh: 5.)**

And the Verse:

**"Pray to Him sincerely and be devoted
in your religion...!" (A'araf: 29.)**

And:

" Pure Religion belongs to Allah alone...!" (Zumar: 3.)

3- Fear of God on a Grim and Difficult Day:

« إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ! »

**"We fear from our Lord
a day which will be horrible and difficult!"**

This Verse, is an expression of the reason for the statement that they said, and wants to understand us why they said: **"...We only feed you for the Face of Allah,"** and that if this act was done solely for the sake of Allah, and if they made their obedience purified for God, because they were afraid from that dreadful and difficult day. To express their reason for their fear from that Day they did not content only to say it, but they attributed that Day to their Lord and said: We fear from our Lord of a Day that it is so and so! It was in order to make them understand that if they do not seek anything from this feeding except the Pleasure of God, therefore their fear also is not from anyone else except from Him, as well as they have no hope except from Him, so their fear and hope are all of God, and if they fear from the Day of Resurrection because it is also the Day that their Lord. It is the Day that God makes Judgment on the deeds of His servants and gives them the rewards and retribution of their deeds.

« فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَفَّاهُمْ نَضْرَةً وَسُرُورًا ! »

**"God will certainly rescue them
from the terror of that day
and will meet them with joy and pleasure!"**

The God Almighty rescued them and forbid for them the evil of

that Day, and He faced with them with Joy and Pleasure, so that this group will be glad on that Day, as God Said elsewhere: **"On the Resurrection Day some faces will beam in brightness of happiness!"**

(Almizan: V. 20, P.199.)

Paradisa! Reception **From Abrar**

« إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا،
« عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا، (دهر: ٥-١١) »

**"As for the Abrar(the pious,) they will drink from a cup
which has the scent of musk!**

**A spring from which the servants of God drink,
it gushes forth abundantly!"**

(Holy Quran; Dahr: 5-11.)

Abrar (The Devoted Believers of Allah,) are those people, who do the good deeds for the sake of their believe in God, His Messenger, and the Day of Judgment; because their belief is wisdom and insight.

The Glorious God has described Abrar in His Holy Quran, in the following ways:

**"We only feed you for the Face of God,
therefore we do not expect neither your reward nor thanks!" and:**

"And He rewarded them for their patience...!" (Dahr: 12,) and:

**"Piety is not to turn your faces towards the east and the west,
But piety is one who believes in God!" (Baqarah: 177.)**

In the Verse: **"As for the Abrar, they will drink from...,"** God wants to express the position of Abrar in the Hereafter, and to understand us that they drink in the Paradise a drink from a cup which has the scent of musk, a cool and fragrant wine.

"...A spring where the servants of Allah drink, which they make to gush forth as they please!" That is, the drinking from a cup, which is not any cup, but God has dedicated it to the springs with such quality. If God defined the drinkers from that cup to His servants, He referred to the fact that their drink from that cup is for the sake of their being adorned by the ornament of servitude, and they acted upon the requirement of that servitude.

It is unlikely that these two Verses describe the reality of their righteous acts on the basis of the visualization of actions, and make us to understand that the fulfillment of the Promise and feeding the needy for the satisfaction of Allah are, in appearance the feeding and fidelity, but their reality is drinking from a cup seasoned with camphor, and from a spring that they dig themselves continually through their righteous deeds, and soon their Truth of Actions will appear to them in the eternal Paradise, even though in the world they did as the fulfillment of the Promise and feeding the needy for the satisfaction of Allah!

The appearance of the Phrase: "**Indeed the pious drink from,**" and "**Where the servants of Allah drink,**" understands that they are already busy with drinking, not drinking on the Day of Resurrection, besides that the verbs drinking, fulfilling, feeding and fearing, all are also in the same order, and confirming the above fact, the fact that they do this by the instruments brought from the world, like fulfillment the promise, feeding the needy, and fearing their Lord. The truth of these acts is the same as the "**...Spring where the servants of Allah drink, which they make to gush forth as they please!**"

(Almizan: V. 20, P. 199.)

Paradisal Reward of Abrar, The Chosen Servants of God

« وَ جَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَ حَرِيرًا...! » (دهر: ۱۲-۲۲)

**"And because they were patient and steadfast in Allah's Way,
He will reward them with Gardens of Paradise
and Garments of pure silk!"**
(Holy Quran, Dahr: 12-22.)

« متكئين فيها على الارائك لا يرون فيها شمسا و لا زمهريرا،

**"They will lean against the raised sofas
and they shall not suffer there from the intensive heat or cold,
the weather is quite pleasant!"**

The devoted servants in Gardens of Paradise lean against the raised sofas. Therein they have no heat of sun to bother them, and not the intensive cold to suffer them.

« و دائية عليهم ظلالها و ذللت قطوفها تنذليلا،

**"Trees of the Garden shall spread their shadows on them;
and fruits are available to them,
and they can pluck fruits from the low and near branches!"**

The meaning of the close proximity of the shadow on their head, is that the shadow is wide spread on them, and the meaning of the fruits being closed to them is that Allah has bestowed the fruits of Paradise for them, and placed under their command and will, in any way who want to pluck without any hindrance.

« و بطاف عليهم بانية من فضة و اكواب كانت قواريرا،

"The waiters serve drinks, out of silver cups and crystal jars!"

The meaning of the above Verse that states with such vessels of silver, they are circling around them, is that the maidens of paradise bring them food and water.

Further explanation in this case will be given under the Verse:

"And around them are waiters, boys of Permanent age!"

« قوارير من فضة قدروها تقديرا،

"The silver cups are of various sizes!"

This Verse understands us that the devoted servants of God in Paradise select the size and measure of their dishes of food and drink as much as they wish, and, in short, nothing from their food and wine looks more or less than they wished and measured. The Phrase **"There they will have all that they desire!"** (Qaf: 35,) and the Phrase: **"They make to gush forth as they please,"** both refer also to this meaning.

It is also likely that the circling servants do this measuring, since God introduced them as: **"They are circling around them,"** therefore these servants measure the dishes of food and wine to the amount of food and wine they need, that is, their food and wine did not stay in the dishes and it did not come more or less.

« و يسقون فيها كاسا كان مزاجها زنجبيلا،

**"And they are given a drink
which tastes of ginger
[it gives warmth to the body, and zest to the taste!]"**

Some commentators have said: It was a tradition among Arabs; they enjoyed the use of ginger as perfume and good smell, and mixed it with the cup of beverages. In this Verse the God Almighty has promised the devoted servants to the ginger of paradise, which is more cleaner and with good fragrance to have in the cup of their wines.

« عينا فيها تسمى سلسبيلا،

"This drink is from a fountain which is named Salsabil!"

Salbesil means a light water, and delicious wine; its wine is so good that never can be described!

« و يطوف عليهم ولدان مخلدون اذا رأيتهم حسبتهم لؤلؤا منثورا،

**"And around them are waiters,
boys of Permanent age;
if you look at them [in Their coming and going,]
they look as the Scattered pearls!"**

The Heavenly Children of Paradise are circling around the Devoted Servants. Those boys have always the freshness, youthfulness, and beauty of the face.

What God Stated about them that they look like the scattered pearls, is that those servants have so pleasant color of visages and so bright faces that their lights shine with each other, you think in the houses they were serving the diamonds have been scattered.

« و اذا رأيت ثم رأيت نعيما و ملكا كبيرا،

**"And when you look at the Garden carefully
you will find it a grand Kingdom full of Blessings!"**

Some have said: The meaning of first observing the Paradise is that if you set your eyes there in Heaven, you see a Bountiful Paradise, which cannot be described by language, and you see a Great Kingdom that cannot be measured by any scale.

« عَلَيْهِمْ تِيَابَ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَ
حُلُوعًا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا،

**"And the devoted believers are wearing
Garments of fine green silk
and rich Brocade
and they shall be adorned with Bracelets of silver;
and their Lord gives them of pure Drink [which causes no intoxication,
nor Headache!]"**

"And their Lord gives them of pure Drink!" Their Lord gave them a drink that was purified, that is, the maximum extent of purity. A wine that did not leave any filth and impurity, since one of the internal impurity of man is his neglect of God and being inattentive to Him, therefore, when the devoted servants, who drank this purified wine, they did not be in veil of their Lord, and so they could have glorified God, as stated in the Holy Quran: **"...And they end their prayer saying: Thanksgiving and adoration is due only to Allah, the Creator of the**

Worlds!"

Glorifying God is Praise that nobody except the pure servants of God has authority to do it, because God Himself has exalted Himself: **"God is too glorious to be described as they describe Him, except Allah's exclusive servants!"**

The Allah Almighty eliminated all the mediators in this Phrase and Said: **"Their Lord gives them of pure Drink,"** thus attributed to Him the drinking of them. This is the most higher of all the blessings given to them in heaven. It is, perhaps, one of the blessings that according the following Verse no human being can achieve it but is Granted only by God, and that is: **"Therein they shall have whatever they will; and with Us there is yet more!"** That is the Blessing which is not obtainable in the Paradise by human wish!

"Behold, this is a recompense for you, and your striving is thanked!" This Verse is a statement that is addressed to them from the Almighty God when He pays their wages.

And the Phrase: **"...And your striving is thanked,"** is a generous offer against their admissible striving in the worldly life and their acceptable deeds!

**Blessed be with them by what kind of words
they are called!**

(Almizan: V. 20, P. 207.)

Beautiful Mention of Quran on

Reverence of Fatima(SA) with God

It should also be noted that the God Almighty in the Verses of Surah "Dahr" has not mentioned among the heavenly blessings, the Blessing of the Paradise Maidens, the big-eyed Houris, although in His

Holy Word, wherever He spoke of Paradise Blessings, the Houris was one of the most important of them.

It may be understood from the appearance of the topic that the reason for this is that among the Abrars there might be a female one, for the sake of her respect the God Almighty has not mentioned the blessing of Paradisal Houris.

The Roh-el-Ma'ani interpretation calls this meaning from the subtle points of the Quran and says: if the Verses are revealed about the Household of the Holy Prophet, the omitting the mention of Houris will be the most subtle point. If the Verse referred only to the issue of immortal youth and did not mentioned the Houris was due to the respect of the Prophet's daughter, the venerable Fatima.

It is quoted in Islamic narrations, in the interpretation of "Kash'shaf" from Ibn Abbas that Hassan and Hussein (AS) became ill, and the Holy Prophet visited them with a number of companions, the people said to Ali (AS) that it is better to vow for the sake of your sons' health. Therefore Ali and Fatimah, and their female servant, Fez'ze, all vowed that if the children recovered, they would fast for three days. The children recovered with no trace of disease.

After the children recovered, Ali borrowed from Sham'un, a Kheibarian Jewish, nine kilos of barleycorn and Fatima pounded part of it and cooked five loaves of bread for the five members of the family, and each person was given a share of it to break their fast at night. At the same time, a beggar came to the door and said, "Peace be upon you, the household of Muhammad(PBUH)! I am a poor man of the Muslim poor, feed me, and May God feeds you from the heavenly foods!" The Household of the Prophet welcomed him and gave him their bread, did not eat that night except water, and with hungry stomach were fasting again. The next day when they sat to break their fast with their bread, an orphan stood on the door and they welcomed him and gave their bread to him. On the third night the same repeated and a captive came to the

door and they did the same thing with him.

On the morning of the fourth day, Ali (AS) took the children, Hassan and Hossein, to meet the Holy Messenger of Allah. When the Prophet saw the children, trembling with hunger, said: How difficult it is for me to see you so! He went to see Fatima with Ali and his children, he found her in her sanctuary, her stomach hung on the ribs from hunger and her eyes were hollowed. He was saddened by this watching, at that moment, Gabriel was sent down and said: Get this Surah, God congratulates you that you have such a devoted household. Then the Angel Gabriel recited the Surah-Dahr.

(Almizan: V. 20, P. 207.)

Abrar's State in Naeem (The Garden of Bliss)

« إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ،
عَلَى الْأَرَائِكِ يَنْظُرُونَ،
تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ! » (مطففين : ٢٢-٢٥)

**"Verily, the righteous will be in The blissful Paradise:
Leaning against the raised sofas,
they watch and appreciate the beauty of the bounties of Allah;
You will recognize in their faces the brightness
and the beam of Happiness!"
(Holy Quran, Motafifin: 22-25.)**

In these Verses, the glory of the state of Abrar (The Devoted Believers of Allah,) the greatness of their position with God, and their joy of life in the Paradise, has, to some extent, been mentioned. God Says: These Abrar, who today are being scoffed by the disbelievers, will soon laugh at them, and will watch the punishment which will reach to them.

The word Naeem means great blessing. God Says: Abrar are in a great blessing, that its greatness is out of description.

"Leaning against the raised sofas, they watch and appreciate the beauty of the bounties of Allah!" The meaning of "Raised Sofa," is a place that is formed up in the bridal chambers. They sit there and look to the views on the beautiful landscapes of Paradise and praise the bounties of Allah!

"You will recognize in their faces the brightness and the beam of Happiness!" The "Beam of Happiness" means prosperity. This Phrase is addressed to the Prophet of Allah, not only because he is the Prophet, but also on the basis that he can see and recognize, so that the decree includes anyone who can see and recognize. It means that everyone who views the faces of the heavenly people finds out the prosperity, happiness, and enjoying the blessings of heaven in their faces.

(Almizan: V. 20, P. 392.)

Chapter Two

Paradise for God's Nearests And Competitor Servants

Paradises Dedicated to Each of God's Nearest and Competitor Servants

« وَ السَّابِقُونَ السَّابِقُونَ ! »
« أُولَئِكَ الْمُقَرَّبُونَ ! »
« فِي جَنَّاتِ النَّعِيمِ ! » (واقعه: ۱۰-۲۶)

**"And those Foremost/competitors in Faith will be Foremost
and ahead of others! This group will be the Nearest to Allah!
They will abide in the exclusive Blissful Garden!"**
(Holy Quran, Waq'e'h: 10-26.)

The Nearest to Allah are the most high level of the dwellers of Paradise, the Verse: **"And those Foremost/competitors in Faith will be Foremost and ahead of others,"** also refers to it. It is evident that nobody can achieve such a high level except by the way of servitude, yet by its upmost perfection, as stated in the Verse: **"Jesus never disdained the worship of God nor did the nearest Angels to God...!"** The servitude will not be perfect but the worshiper's service is pure obedience, and his will and actions follow the Will and Acts of his Lord. He does not want anything, does not do any work, unless his Lord Wishes. This is considered as their living under the Guarding of God; such a group is the Sincere Worshipers of God, and the God's Sincere Servants are these people only.

"They will abide in the exclusive Blissful Garden!" This Verse

means that each one of these Nearest Servants of God will have a special Garden; therefore all of them together will be in the Blissful Paradises. It has been stated clearly at the end of the Surah that: Each of them will be in a Garden: **"If the man who is in the state of dying to be of those Nearest to Allah! For him there will be comfort and Flowers in the Garden of Bliss!"** The word "Blissful," means the Guardianship of God, therefore the "Blissful Gardens" means the Gardens of Guardianship. This matter is in coinciding with our comment in the foregoing lines that we said; this is the same entering under the Guardianship of God.

"Many of them are from the old! And a few from the later!"

This Verse indicates that the Nearest Worshipers of God were a big group from the old generations, but a few ones from present nations....

**The foremost ones[in faith and virtue] –
the foremost ones in receiving their reward!**

The foremost ones]will be the nearest ones to God!

In the beautiful Paradise!

Many of them will be from the ancient people!

And only a few of them from the later generations!

They will recline on jewelled couches!

Facing one another!

Immortal youths will serve them!

With goblets, jugs and cups of crystal clear wine!

Which will not cause them any intoxication or illness!

Also, they will be served with the fruits of their choice!

And the flesh of birds, as they desire!

They will have maidens with large, lovely black and white eyes!

Like pearls preserved in their shells!

As reward for their deeds!

They will not hear any unnecessary or sinful talk!

Except each other's greetings of: " Peace be with you!"

(Almizan: V. 19 , P. 206.)

Special Living of God's Chosen Servants in Gardens of Bliss

« وَ مَا تَجَزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ،
إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ، أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ،
فَوْكِهِ وَ هُمْ مُكْرَمُونَ، فِي جَنَّاتِ النَّعِيمِ، عَلَى سُرُرٍ مُتَقَابِلِينَ،
يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ، بَيْضَاءَ لَدَّةٍ لِّلشَّرِبِينَ،
لَا فِيهَا عَوْلٌ وَ لَا هُمْ عَنْهَا يُنْزَفُونَ،
وَ عِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ، كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ،
(صافات: ٣٩-٤٩)

**"And you will be recompensed exactly for What you did!
But for the Chosen/devoted worshippers of Allah is a different
condition:
For them a special sustenance is Ordained;
All kinds of fruit is available for them and they are also highly
honoured,
In the Blissful Gardens,
They lean on sofas facing each other,
Cups of pure drinks will be passed to them,
Luminous-white of a delicious taste to those who drink,
It does not distort man's reason nor will It cause intoxication for the
drinkers,
And with them are wives who only behold their husbands, with their
Beautiful Eyes,
Eyes like eggs without shell covered with the eyelashes!"
(Holy Quran; Saffat: 39-49.)**

The Holy Quran calls these people God's Chosen Servants and proves God's Worship for them. It is clear that: The servant is, neither the owner of his own will nor owns any work from his own works, so, this group does not intend, except what God has determined, and will do nothing but for the sake of Allah.

Then God has proven to them that they are Chosen, and this means: God has Exclusively Selected them for Himself, apart from God no one shares them, and they also did not set their heart on anything except the God Almighty, neither on the adornment of the life of the world, nor the Blessings of the Hereafter, and there is nothing else in their hearts other than God.

It turns out that such a person enjoys something other than what the others enjoy, and his meal is also other than what the others eat, although they share in the necessities of livelihood what the others have, like the eating, drinking, and wearing.

With this statement, this theory is confirmed that the Verse: **"For them a special sustenance is Ordained,"** refers to the fact that in the Paradise the sustenance of those who are the Selected Servants of the God Almighty, is other than the others, no resemblance has to the sustenance of others, although the name of their sustenance and others is the same, but the contents of their sustenance is not like the rest of the people.

Therefore, the meaning of the above Verse is that: They have a special sustenance, well defined, and privileged from the sustenance of others.

(Almizan: V. 17 , P. 205.)

Well-Pleased by Allah, Well-Pleased with Allah

« وَ السَّيْقُونَ الْأَوْلُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ
وَ الَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ
وَ أَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
ذَلِكَ الْفَوْزُ الْعَظِيمُ! » (توبه: ١٠٠)

**"And the forerunners of Emigrants and the Helpers,
and also those who followed them in good deeds**

are those who are:

**Well-pleased by Allah and they are Pleased with Him
and He has Prepared for them Gardens in which Streams flow,
to abide therein forever; And that is the Great Achievement!"**
(Holy Quran; Toubeh: 100.)

The satisfaction of the servant of Almighty Allah will be realized to the same extent that he has no reluctance in anything that God has asked him, and does not love anything that He forbids it and does not want from His servant. This will not be realized until the servant is grateful for God's Divine Decree and His genetic and worldly works, as well as His Legislative Decrees that the servant to obey and act upon them. In other words, the servant to submit himself to God in all His Genetic and Legislative Commands, which is the true meaning of Islam and Submission to the Glorious God

The Glorious God has Praised the Migrants and Helpers and their Followers, who have believed in God and did the righteous deeds, and informs us that He is satisfied with such Immigrant, Helpers, and Followers, and has prepared for them the Paradises which the Rivers are flowing in their slopes!

The purport of this Holy Verse is not that God is satisfied with anyone who is an instant of immigrant, helper, or follower, although he did not have a least faith in God and did not perform even a righteous deed, just because he emigrated or had lodged the Prophet of God in his house in Medina, or he has followed these two groups.

Because the satisfaction is not with a certain persons, it is a matter of nature and gender of the forerunners and posterities, who are in their faith and good deeds the followers of those forerunners who stood fast in the faithfulness of good deeds. This issue is not a matter of time interference, to be true that in some step of time God satisfies and in other time dissatisfies.

(Almizan: V. 9 , P. 504.)

Competition to Win the Forgiveness and Paradise of God

« سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَ جَنَّةٍ
عَرْضُهَا كَعَرْضِ السَّمَاءِ وَ الْأَرْضِ
أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللهِ وَ رُسُلِهِ
ذَٰلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَن يَشَاءُ
وَ اللهُ ذُو الْفَضْلِ الْعَظِيمِ! » (حديد: ٢١)

**"Compete with one another to achieve forgiveness
from your Lord and to reach Paradise,
which is as vast as the sky and the earth,
and is prepared for those who believe in God and His Messenger.
This is the blessing of God and He grants it to whomever He wants.
The blessings of God are great!
(Holy Quran; Hadid: 21.)**

The Phrase: **"Compete with one another to achieve forgiveness
from your Lord and to reach Paradise,"** refers to a duty that is more
than the task that is in the Verse: **"Hasten to obtain forgiveness from
your Lord and to qualify yourselves for Paradise, the Paradise, vast as
the heavens and the earth, is prepared for the pious!"** (Ale-Imran: 133.)

The captioned Verse refers to the Believers, whose degree and
position is higher than those referred to in the latter Verse, because (The
meaning of **"Compete with,"** has preference in meaning to **"Hasten to"**.)
The word 'Sky' in this Verse does not mean a heaven, so to say that the
Paradise mentioned in the latter Verse is wider than the Paradise in this
Verse, but it means all the Heavens, (since the article used in it refers to
the gender,) so the 'Sky' in this Verse corresponds to the 'Heavens' in
that Verse.

In this Verse, if God mentioned His Forgiveness ahead to the
Paradise, it is because the same preference that made in other Verse: **"In**

the life Hereafter there will be severe torment or Forgiveness and Rezvan - Consent of God," (Hadid: 20.) The reason why God mentioned His Forgiveness ahead to Rezvan is that the life in Paradise is a pure life within a pure universe, therefore someone succeeds in having such blessing that has already been free from impurity of the sins.

"And is prepared for those who believe in God and His Messenger," the meaning of believing in God and His Prophets is an excellent level of faith, which always affects the believer, that is, one who has such a degree of faith always practices righteousness, and he avoids debauchery and sin.

"The Blessings of God are Great!" This Phrase refers to the Greatness of God's Grace, and that the Blessings and Paradises that God Grants such Believers as a Reward is a Great Grace from Him!

(Almizan: V.1 9 , P. 290.)

Chapter Three

Paradise of The Pious

Gardens of Bliss,

A Reward for the Pious

« إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ! » (قلم: ٣٤)

**"Verily, for the Pious with their Lord are the
Gardens of Bliss!"**

(Holy Quran; Qalam: 34.)

This Verse is a good news and explanation of the Righteous position in the Hereafter. If God Said: **"Near their Lord,"** and did not Say: **"Near Lord,"** was to refer to a relationship of the Devising and Mercy between God and the Righteous, and if the Righteous have such a Blessing Near God, is because of the fact that they believed in the Lordship of God in the world, and they performed Pure worship for Him.

If in the above Verse, the word Bliss (Blessings) is added to the word Gardens, is for the reason that the Blessings of Paradise are the Pure Blessings, in contrary to the world, which its blessings are mixed with poverty, and its pleasures are mixed with affliction.

(Almizan: V. 19, P.637.)

Example of Promised

Paradise for the Pious

« مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ »

فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ
وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِلشَّرِيبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى
وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ...! « (محمد: ١٥)

"The Garden of Paradise,
which is promised to the pious, is like one in which there are
streams of unpolluted water,
streams of milk of unchangeable taste,
streams of delicious wine,
and streams of crystal clear honey.
Therein they will have all kinds of fruits and forgiveness from
their Lord!"

(Holy Quran; Muhamad: 15.)

"The example of Paradise that the righteous have been
promised with...," means that, the attribute of the Paradise, which God
has promised to the Virtuous to be entered in it, has the above-
mentioned Highly Attributes.

(Almizan: V. 18 , P. 351.)

Another Description of the Promised Paradise of the Righteous

« مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
أُكْلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا
وَأَعْقَابُ الْكٰفِرِينَ النَّارُ ! » (رعد: ٣٥)

"The Gardens which have been promised to the Pious
have flowing streams,
everlasting fruits, and perpetual shade.
Such is the Blissful End of the Pious!
But hell fire is the terrible end for the unbelievers!"

(Holy Quran; Ra'ad: 35.)

In this Holy Verse, God expresses the charming promise of the Paradise dedicated to the Righteous people.

He has summarized the result of the attempt of the unbelievers and believers in the path to the Lord and their return to Him in the following two Phrases:

- **"Such is the Blissful End of the Pious!
But hell fire is the terrible end for the unbelievers!"**

If the God Almighty has compared the Virtuous against the unbelievers instead of the Believers, was to point out that those who will achieve to such a Graceful End that they should have the good deeds in addition to faith, because if they believe in God but do not do the righteous deeds, they will be considered as a Believer in Allah, but at the same time, a disbeliever in His Verses and Signs.

(Almizan: V. 11 , P. 500.)

The Pious, and their Place In Gardens and Springs

« إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ...! » (ذاريات: ١٥-١٩)

"The pious ones will live amidst gardens and springs...!"
(Holy Quran; Zariyat: 15-19.)

This Verse expresses the status of the Pious, the state that they will have in the Hereafter. The reason why God has stated the Gardens and springs in indefinite sense is to refer to the magnitude and eminence of them, and to understand us that the condition of Paradise is not such that individuals can describe it by any expression.

**"Receiving their reward from their Lord.
They had been righteous people before the Day of Judgment!"**

This Verse indicates that, they are capable of giving what their Merciful Lord has granted them, while they are well-satisfied with God and with what He has granted them. If they are in such a situation, it is for the sake of their good deeds done in the world before.

"They slept very little during the night!"

This Verse and the subsequent Verses explain how good they were, and what would they do?

Some people in the world slept a little overnight, or slept, sleeping a little.

We should notice that what does it mean? Sleeping little overnights: If we compare it with the total time of all nights, then it means that the Pious sleep a little time every night, and worship for the rest of it. But if we compare it with the sum of the nights, then it means that: They did sleep but at a few nights, and are woken up the most of the nights until the morning:

« وَ بِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ! » -

"And asked for Forgiveness in the early mornings!"

That is, in the early mornings, they seek from God forgiveness for their sins.

It is narrated from Imam Sadeq (AS) in "Maj'ma-ol-Bayan," in respect of the early morning requesting the Forgiveness of God, he said that the Verse: **"...And asked for Forgiveness in the early mornings,"** refers to the "Vattr Prayer," which is the last prayer of the night, and is prayed early in the morning, in which they seek the Forgiveness of God for seventy times.

The same also is quoted in Dorr-el-Mnthor from the Holy Messenger of God that said: I love the end of night more than its beginning to worship and pray the "Night Prayer," as the God Almighty Stated: **"And asked for Forgiveness in the early mornings!"**

**"They assigned a right and share of their property
for the needy and the destitute!"**

The two latter Verses describe the attitude of the Pious towards the Presence of the Glorious God, which express their being alive at nights and praying to seek God's Forgiveness in the early mornings. But, the above Verse express their attitude in respect of the people, that how they helped the poor beggars and needy deprived ones by their wealth.

In respect of their assigning a right or share in their property for the needy and the destitute, God wants to understand us that such right is in the property of every one, not only in their property, but they comprehended this fact through the purity of their nature and conscience, and paid it, in order to spread mercy, and consider the precedence of goodness and benefaction over their own worldly desires.

The beggar is a person who wants something from people and expresses his poverty to human. But the deprived is a person who is deprived of livelihood, his efforts give no result, although he does not question or beg others due to the intensity of his chastity.

(Almizan: V. 18 , P. 553.)

**Permit for the Pious to Use
The Blessings of Paradise**

« إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونِ،
وَفَوْكِهِ مِمَّا يَشْتَهُونَ،
كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ،
إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ! » (مرسلات: ٤١-٤٢)

**"The righteous are in The shades of Gardens
and beside The flowing streams!
And they shall have fruits, all that they Desire!**

**- Eat and Drink with pleasantness,
for it is The reward of your good deeds!
Verily, thus We Recompense The good-doers!"**

(Holy Quran; Mursalat: 41-44.)

In the above Verse the meaning of the "Shade" is the shadows of Paradise, and the "Springs" are the sources of springs, from which the inhabitants of Paradise drink and stay in the shadows therein.

"Eat and Drink with pleasantness, for it is The reward of your good deeds!" The provision of this Verse looks as an absolute permit. This permission to eat and drink has a remark to the general allowance to use all the heavenly blessings and possess them, even though they may not be from the category of eating and drinking.

"Verily, thus We Recompense The good-doers!" This statement assures the prosperity of the people of Paradise.

(Almizan: V. 20 , P. 250.)

Entertainment Of the Pious in Paradise

« وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ...! » (ق : ٣١-٣٥)

**"On that Day,
the Paradise will be Brought near to the pious
and there is no distance in between...!"**

(Holy Quran; Qaf: 31-35.)

- Paradise is coming near to the Pious!

From this Verse on, God begins to describe what condition the Pious will have on the Day of Judgment:

In that day, the Paradise will approach to the Pious people, while it is not far away, that is to say, it is in front of them, so that they will not be bothered to enter in.

« هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ! »

**"This is what you were promised.
It is for everyone who turned in repentance to God,
kept his promise!"**

**- This is the Paradise promised to the
Preserver of Covenant with God!**

The Verse refers to the Reward that God has already promised. If He Said that this is the Paradise promised for everyone who returns to God frequently, it means referring all the time with repentance and obedience.

The word "Preserver," means the one who sustains what God has pledged to him, and does not allow the Covenant of God to be lost and abandoned.

« مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَ جَاءَ بِقَلْبٍ مُنِيبٍ! »

**"One who feared the Beneficent God in secret,
and turned to Him with a repenting heart!"**

**- One who was fearful of God in secret
and returned Him with repenting heart!**

This Verse describes the term: "Turning with repenting heart." The meaning of: "Fearing in secret," is the fear of the punishment of God, while they have not seen it with their eyes.

The meaning of "Return with a repenting heart," is to turn to God at all of the lifetime, so that, while his dying he goes to the Presence of

his God with a heart that the effect of repetition in returning to his Lord becomes an attribute and a second nature of his heart.

« ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ! »

**"Now enter you therein in peace and security!
This is the first day of The Lasting Life!"**

**- Get inside the paradise with health!
This is the Day of Immortality!**

This Verse is addressed to the Pious, and it means: In the Day of Judgment it is ordered to the Pious to enter the Paradise in peace with the security from all kind of evil and adversity! Or: Enter, while God and His Angels are saluting you!

"This is the Day of Immortality!" This is a glad tiding that the Pious will become pleased with hearing it.

« لَهُمْ مَا يَشَاءُونَ فِيهَا وَ لَدَيْنَا مَزِيدٌ! »

**- They have therein what they wish,
and with Us are more yet!"**

This means that what they want, it will be put at their disposal in Paradise.

The inhabitants of Paradise, while in Paradise, are the possessor of what their will and volition belongs to. In short, what they want it will be provided for them, without any limit or exception. So they will have what the will of a human being concerns it.

"...And with Us are more yet!" When it was supposed the people of Paradise were entitled to possess what human will desires, and have what the human knowledge thinks about the pleasures and ideals, then inevitably, what is more than that, it would be more greater than what

the human knowledge and volition understands it, obviously, it should be the perfections beyond what the hand of human knowledge can overtake it.

In a simple word: **It is something that they themselves did not want, because their minds did not perceive it to ask for such a thing!**

(Almizan: V. 18 , P. 531.)

Picturing the Gardens of the Pious And Security of their Inhabitants

« إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ،
أَدْخُلُوهَا بِسَلَامٍ ءَامِنِينَ،
وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غَلٍ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ،
لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ بِمُخْرَجِينَ! »
(حجر: ٤٥-٤٨)

**"The pious will live in gardens with streams!
Enter there in peace and safety!
We shall remove all hatred from their breasts and make them as
brothers reclining on thrones facing one another!
No fatigue will touch them nor will they be expelled therefrom!"
(Holy Quran; Hejr: 45-48.)**

The Pious will be located in paradises near fountains. They will be invited to come in, having an indescribable peace, the peace that nobody can express its portrait, enter there, while you are safe from any evil and harm!

The God Almighty, after explaining His Decree about the fate of the Satan and his devious followers, now in this Verse, expresses His Decree about the Pious. Since the word "Piety" has been interpreted by the Holy Prophet to the Chastity and Avoidance from the Forbidding of

God, and God also promised the Pious repeatedly to Paradise, we then conclude that the Pious are next to God's Chosen servants.

In this Verse, God expresses the situation of other common people, who are next to the God's Chosen servants, except the situation of the oppressed people, whose fate depends on the will of God, and the sinners, who committed the mortal sins died without repentance, that they also need intercession, as a result, there remains from the common people no one except those who the Paradise has been determined for them, whether the God's Chosen servants and others, who the captioned Verse is the subject of their discussion.

The title of "the Pious" is of the titles that are used in several Verses in the Holy Quran, which the God Almighty has explicitly promised them to the Paradise. Almost it has been mentioned in about twenty Verses, where God describes them to avoidance from the Forbidding of God. The same also has been described about the Pious in the Islamic Hadithes.

No one has been described by the titles of the Believer, the Good Doer, the Obedient Worshiper, the Sincere, and the Patient, especially the attributes in which the continuity and permanence is laid, unless the above definition is established and sustained in such persons.

This Holy Verse includes those persons, who deeply ingrained the habit of Piety in their hearts, and avoidance from the Forbidding of God. Only those are the ones, whom the Bliss and Paradise is assured for them.

**"We shall remove all hatred from their breasts and make them as brothers reclining on thrones facing one another!
No fatigue will touch them nor will they be expelled therefrom!"**

In these two Verses, the God Almighty expresses the state of entering the Pious in Paradise. And if, among all the Blessings of Heaven, God mentioned these few ones was for the sake of the appropriate position they had, because the position was the statement of the status of the inhabitants of Paradise, who have no problem and no

adversity such as the deviants. They have not lost their prosperity, potency, dignity, and respect.

Since the theme of the statement was this, it was appropriate to name the security of the people of Paradise, so God said: The people of Paradise are secured on the condition of their Inner Self, because the Lord has lifted off the hatred and jealousy from their hearts; then, none of them intends to harm the other, but they all are brothers reclining together on the heavenly thrones.

They are secured also from the outside causes and external factors, they will be no longer touched by the weariness and tired off fatigue.

They are also safe from their Lord's side, and they will never be expelled out from Paradise, so the people of Paradise, in every way, are in Bliss and in Reverence, they will not be subject to any form of misery and humiliation, neither from within them nor from outside, not from the side of their God.

(Almizan: V. 12 , P. 252.)

Positions and Degrees of The Righteous

« وَ وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ
وَ جَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَ الْكِتَابَ وَ آتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا
وَ إِنَّهُ فِي الْأَجْرَةِ لَمِنَ الصَّالِحِينَ! » (عنكبوت: ٢٧)

**We granted Isaac and Jacob to Abraham
and We bestowed upon his offspring prophethood and the Book.
We gave him his reward in this world,
and in the next life he will be among the pious ones!"
(Holy Quran; Ankaboot: 27.)**

The word "Reward" in the Word of God has often been used in the Afterworld Gifts, which God has prepared for His believing servants, which are either the Nearness Positions and or the Degrees of

Guardianship, one of which is the Paradise.

The Verse: "**We gave him his reward in this world,**" may refer to the good rewards of this world, since this meaning is confirmed by the next Verse, which States: "**And in the next life he will be among the Pious ones!**" Because apparently the meaning of the Reward is the same good life and livelihood, it is the practical granting and giving, not predestining and ordaining.

It is also possible that the meaning of "Granting" here is to hasten the promise that God had promised all believers, and its meaning would be that: We have hastened to fulfill Our Promise that We had given him. The Promise is the Positions of Nearness, as the Holy Quran states the Positions of Abraham in the stories quoted in the Surah Nahl. "**...And in The Hereafter he will be among The Divine Righteous!**" (Nahl: 122.)

(Almizan: V. 16, P.181.)

The Pious in a Good Return

« هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ،
 جَنَّاتٍ عَدْنٍ مُمْتَحَنَةً لَهُمُ الْأُبُوبُ،
 مُتَكَبِّرِينَ فِيهَا يُدْعُونَ فِيهَا بِفَكَهَةٍ كَثِيرَةٍ وَشَرَابٍ،
 وَعِنْدَهُمْ قَصِيرَاتُ الطَّرْفِ أَنْزَابٍ،
 هَذَا مَا تُوَعَّدُونَ لِيَوْمِ الْحِسَابِ،
 إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ! » (ص : ٤٩-٥٤)

"This Quran is a Reminder and those Pious
 who act upon it shall have The Excellent Return!
 The gates of the Gardens of Eternity(Eden) will Be open to them,
 Leaning on the sofas, they can call for fruits and drink in abundance;
 Close to them are wives who are of the same age;
 and who do not turn their eyes to another man.
 Such is the Promise made to you for The Day of Account;
 These are the sustenance provided by Us for the believers
 which will not be exhausted and used up!"
 (Holy Quran; Satt: 49-54.)

These Verses represent the prosperous and favored Return of the

Pious:

"The gates of the Gardens of Eden (Eternity) will be open to them," that is, the said good return is to the Paradises, constant and permanent. The meaning of the doors being opened to them is that the Pious will use all Blessing of those Gardens without any impediment, because those Gardens have been created for them, and are their property.

"Leaning on the sofas, they can call for fruits and drink in abundance," that is, while they are sitting in those Gardens, they recline like aristocrats and nobles. The purpose of the Phrase: **"...They can call for fruits and drink in abundance,"** is also to make it clear that the people of Piety in the Paradise they command like the rulers, in such way that there is no intermediary between them and their desires, for example, they can call from the fruits of the paradise, of which there are many kinds, that fruit or wine will be present with them, without any need for someone to bring that fruit to them.

"Close to them are wives who are of the same age; and who do not turn their eyes to another man," that means in the Paradise they will have the spouses, who are special for them, they consent with their husbands, and they have no eye to the others. It may also be a remark of their being wives most cute with amorous gestures.

The Paradisal wives are the peers of their husbands, they have neither a disaccord with them in their age, nor in their beauty.

It is possible that they are like their husbands in value and light, the more the husbands increase in light and value, the more they will add to their beauty and elegance.

"Such is the Promise made to you for the Day of Account," this is a reference to what God has stated about the Paradise and its Blessings: **"The Promise made to you!"** This Phrase that is addressed to the people of Paradise shows that the Caller is the God Almighty

Who directed His Call to the inhabitants of Paradise to indicate His Nearness to them, thus to add their Paradise Bounties with this spiritual Blessing.

"These are the sustenance provided by Us for the believers which will not be exhausted and used up!" This Verse refers to the continuity of the sustenance of the people of Paradise and confirms that it is not to be drained or exhausted!

(Almizan: V. 17, P.332.)

Chapter Four

Paradises for the Companions of Right-Hand

Companions of Right-Hand And their Place in Paradise

« وَ أَصْحَابِ الْيَمِينِ مَا أَصْحَابِ الْيَمِينِ...! »
(واقعه: ٢٧-٤٠)

**"And the People of the Right Hand,
what are the People of the Right Hand?"**
(Holy Quran; Vaqieh: 27-40.)

By this Verse the details of the position and status of the Companions of Right Hand begins. These are a category of people, whose Book of Deeds will be given to their right hand on the Day of Judgment.

The following Verses show their Position in the Paradise and the Blessings that they will receive:

"They are sitting under free-thorn Lote-trees!"

**"And under lush orchards of the banana tree,
which their fruits and flowers are piled upon one another!"**

**"Also under the trees of expanded shades and the
constant waterfall!"**

The Heavenly Shadows are the shadows that are permanent, and does not destroy by the sunlight, and there is vibrant water that is constantly in the stream and never be finished.

"And abundant fruits, neither inaccessible, nor forbidden!"

Those trees, which the fruits of them are neither the seasonal nor like the trees of the world that do not have a crop in the winter. These fruits are not forbidden, neither by their own side that may they become tired of it, nor by the outside causes, like their being far from location, or the barrier of the branches blocking their way to pick those fruits, or other obstacles.

"Men with honourable wives!"

Some of the commentators have interpreted this Verse to Men with honourable women, respectable in their intellect and perfect in beauty. This comment is being confirmed by the following Verses, too, saying:

"We have created (Houris) for the people of the right hand!"

"We have made them virgins!"

"loving and of equal age!"

That is to say, God created and educated those women, with special creating and special education. In this verse, it is also pointed out that there is no discrepancy in the status of women of paradise in their youth and aging, beauty and ugliness. The meaning that God Said: **"We have made them virgins,"** is that God created them ever-vigin, so that whenever their husbands make love with them, they will find them virgin:

"All these blessings are for The Companions of the Right Hand!"

"A good number of them are from The old nations [before Islam!]"

"And a good number from the later Generations of the Last Religion!"

These Verses denotes that the population of the Companions of the Right Hand are a multitude and great number in the first and last

generations, unlike the God's Nearest and Foremost servants, who were very numerous in the formers, but a few in the new generations

(Almizan: V. 19 , P. 212.)

Two other Paradises for the Companions of Right Hand

« وَ مِنْ دُونِهِمَا جَنَّاتٌ!...! » (الرحمن: ٦٢-٧٨)

**"And besides those two,
there are two other Gardens...!"**

(Holy Quran, Rahman: 62-78.)

The description of two other Paradises besides the first two, indicates that these two are similar them in blessings and other contents, but are lower than them from the point view of preference and distinction. As we said before, the two first Paradises are special for God's Sincere Worshipers, whose fear is not from God's torment or losing God's Reward, but is from His High Standing; therefore these two lower Paradises are for the Believers whose grade of faith is lower than the Sincere Worshipers. They are the Believers who worshiped God from the fear of His fire or greed of His Paradises. These groups are named the Companion of Right Hand in the Surah Al-Waqi'ah.

The Verse of Surah Waqi'ah divided the people of Paradise into two categories: First the Sincere Worshipers of God, the second ones the Companion of Right Hand.

"The color of the two Gardens is Dark-green!" This Verse is the description of the above said Two Gardens: Those are so green and thriving, that the lush of its verdant trees got to upmost and their leaves tended to dark green.

"In both of them there are two springs pouring forth!" That is, in those two Gardens, there are two springs, pouring forcefully like the

fountain.

"In both Gardens there are fruits, and date-palms and pomegranates!" The Verse, in fact, refers to the trees of fruits and pomegranates, since it brought between the fruits and the pomegranates, the palm, which means the date tree, not the date itself.

"In the Gardens are maidens both nice and beautiful!" The meaning is that: Paradise Wives have both good morals and also beautiful faces, in other words, their temper and face are both good.

"Beautiful maidens have restrained themselves in the tents!" The meaning of the beautiful maidens being restrained themselves in tents is that they are secured from strangers, and they are not vulgar so that men other than their husbands may watch them too.

"The beautiful maidens of the Gardens are chaste and no man or Jinn has ever touched them before!" They are virgins, who neither a man touched them before, nor even a jinn.

"These people of the Gardens are leaning on the sofas with green cushions!" While they are relying on green pillows of silk, which has the finest texture and is very beautiful.

"Bless-Bestowing is the Name of your Lord, the One Who is the Source-Owner of Sublimity, Honor and Bounty!" This Verse is a Graceful Praise for the God Almighty, how both the world and the hereafter are full of Blessings and Bounties from His side, and His Mercy encompasses both the two worlds. Considering this statement, it becomes clear that **the Bless-Bestowing Name of the Allah Almighty is "Rahman,"** with which the Surah "Al-Rahman" begins, and the attribute of Bless-Bestowing refers to Abundance of Bounties and Munificence Descended from His area.

So, as He Said: **"Bless-Bestowing is The Name of your Lord,"** means that: Blessed is Allah, Who is called Rahman, His name is

Blessed for the sake of so many Bounties ad Blessings has Granted to us and Descended from His side.

"The Source-Owner of Sublimity, Honor and Bounty," refers to the fact that: The Glorious Allah has given Himself the Finest Name, Who is also attributed to the tenors of these Finest Names. In reality He Owns the proper meaning and glorification of Sublimity and Beauty. It is quite evident that the properties of a subject have always a trace in his actions and shows its effects through his deeds.

If the God Almighty has Glorified Himself for His Abundance of Mercy in the Verse: **"Those who fear the High Stand of their Lord will have two Gardens...!"** (Rahman: 46,) but in the captioned Verse He Praised Himself for the sake of His being: **"The Source-Owner of Sublimity, Honor and Bounty!"** This was to indicate that the Finest Names and Sublime Attributes of God have intervention in Descent of Blessings and Bounties from His side. He points out to the fact that His Blessings and Bounties all have been marked with the Seal of His Finest Names and Sublime Attributes.

(Almizan: V. 19 , P. 187.)

Chapter Five

Paradises for the The God-Fearings

Two Special Paradises for The God-Fearings

« وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ ! » (الرحمن: ٤٦)

**"Those who fear the High Stand of their Lord
will have two Gardens!"
(Holy Quran, Rahman: 46.)**

What is the Fear of God?

The fear of God has stages and levels like the Worship. Some of the people fear from God's Punishment, therefore they avoid to disbelieve or commit sins; such a fear requires his worship to be from the sense of fear, not a Pure Worship of God; this kind of obedience looks like the obedience of slaves from their masters fearing their punishment. There are another group who worship God desiring His Reward and Blessing to achieve Salvation; their worship is not a real and pure one but rather a kind of Trading.

The fear in the Phrase: **"Those who fear the High Stand of their Lord..."** has no exposure in those two kinds of fear mentioned above, namely, fear from punishment or fear from losing the blessing of paradise, since these two are far from the fear from the Standing and Awareness of God to the deeds of His servants, as well as the fear from

the Position that God has towards His servant, because the fear of God's Awareness and fear from the Position of God is a special impression that impresses the worshiper because he is a humble servant at the Presence of the Glory and Magnitude of his Master, and causes to expose the sense of humbleness and poverty at the Presence of the Almighty God's Might, Majesty, and Absolute Magnificence.

The Worship of God if fulfilled from His fear - in the above sense - is the humility against Him, for the sake that He is God, He is the Lord of Glory and Honor, not for the sake that He has the Hell, or He has only the Paradise. When the worship is served for this purpose, it will be the Pure Worship of God.

This kind of fear, is what the God Almighty has Praised His Honored Angels for its sake, but if it was for the sake of fear from Hell or desire of Paradise, considering that the Angels are innocent and secured from the torment of disobedience and sin, therefore God did not Praise them for their fear, but we see that God has so Praised them in His Holy Book: **"They (Angels) have fear of their Lord above them...!"** (Nahl: 50.)

Considering above, it turns out that, the subjects of the captioned Verse: **"Those who fear the High Stand of their Lord..."**, are those who worship God with Pure Servitude, either Jinns or Humans, those who are humble against His Glory, and worship Him because He is Allah **(Glorious is His Holy Name,)** but not because He has the Hell or the Paradise. It is not unlikely that this group is the ones when God divided the peoples into three categories in the next Surah, admired the third category and Said: **"And those Foremost in Faith will be Foremost and ahead of others: This group will be the Nearest to Allah!"** (Vaqyeh: 10-11.)

In a Traditions from Imam Sadeq (AS) commenting on the captioned Verse, he said: One, who is aware that God Sees him, Hears what he says, is Informed of what he does of the good or evil; this very realization prevents him to do sinful deeds; he is the same one, who is

afraid of the High Satand of his Lord and prevents his self to follow his craving lusts: **"But the one who fears to stand in Allah's Presence on the Day of Judgement and has forbidden himself from any vain desire! Then indeed the Garden of Paradise will be the right abode for him!"** (Naze'at: 40-41.)

(Almizan: V. 19 , P. 181.)

Signs of Two Special Paradise for the God-Fearings, in Quran

« وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ... ! » (الرحمن: ٤٦-٦٠)

**"Those who fear the High Stand of their Lord
will have two Gardens...!"**
(Holy Quran, Rahman: 46-60.)

In respect of Granting two Paradises to the Sincere Fearful Worshipers of God, there are many quotations from the views of the interpreters of the Holy Quran, but among them the reliable view looks to be of those who hold: One Paradise will be given them for their merit, and the second one is Granted them as a Gift Preferred by God, since the following Verse will also refer to the same meaning: **"There they will have whatever they wish, and with Us there is yet more!"** (Qaf: 35.)

"In the two Gardens are spreading Branches all over," that is, those two Paradises have some kinds of fruits and other pleasures.

"In both of the two Gardens are two springs pouring forth!" In this Verse, the word 'Springs' mentioned without explanation to indicate the magnitude of the two Springs which are in those two Paradises.

"In the Gardens there will be all kinds of Fruits in pairs!" That is, in those two Paradises, there are from each fruit, two pairs, namely two pairs of two species.

"They lean against the sofas with Cushions made of thick silk!"

That is, while they have relied on Carpets that are full of silk.

"...And fruits of the two gardens will be near and within reach to their hands, [the branches are Low and bent down!]

"There are chaste damsels restraining their eyes, no man or Jinn have touched them before!" That is, there are the Heavenly Girls who never looked on men but their husbands and whom no human has touched before, nor jinn.

"Lovely as rubies, beautiful as coral," the spouses are colored and shining, like ruby and coral; lips like ruby and face like coral.

"Is there any reward for goodness other than goodness?" This wants to explain the Goodness that God has given to His sincere servants by giving two Paradises to them with various blessings in it, and He Will say that the cause of these good Rewards is that they were also good and beneficent in their life, that is, what they did with fear from the High Stand of their Lord was in fact the Goodness and Bounty.

From this Holy Verse, of course, we understand that the Goodness of man, is not without compensation, and God will Grant such Goodness against it, however, we understand from other Verses that the Goodness and Rewards of God is much more than of what His servant did, and is due to be compensated.

This fact has not been mentioned in the captioned Verses, except that we could say the Goodness from God when will be fulfilled and accomplished is much more than other beneficents granted on His path, therefore, the Verse: **"Can any thing else be a response to a favor but a favor?"** in fact refers to such an extra Bonus.

(Almizan: V. 19 , P. 181.)

Wife of Pharaoh, Her Desired Dwelling Place in Paradise

« وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتِ فِرْعَوْنَ
إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ ...! » (تحریم: ۱۱)

"To the believers, as a parable,
God has told the story of the wife of the Pharaoh who said:
O, Lord, establish for me a house in Paradise in your Presence.
Rescue me from Pharaoh and his deeds
and save me from the unjust people!"
(Holy Quran; Tahrim: 11.)

The Glorious God has summarized all the wishes of a worthy servant in her path of servitude in a Phrase: **"...Who said: O, Lord, establish for me a house in Paradise in your Presence...!"**

The God Almighty, within narrating the figurative status of this Lady, illustrating her special standing in servitude, quotes a prayer that she adduced, which implies that her prayer is a comprehensive title for her servitude. She pursued the same wish during her life, demanded that the Almighty God to set up a House for her in Paradise, rescuing her from Pharaoh and his actions, and from all the transgressors. She had no more desire but to be **Near with God**, and dwell in God's Blissful Paradise.

In this Prayer: **"O, Lord, establish for me a house in Paradise in your Presence,"** she asked a House both to be Near to God and to be in the Paradise. This is because the Paradise is the nearness abode to God's Presence, the area near the Lord of Worlds as He Said in elsewhere: **"... They are alive and receive their Sustenance in the Presence of their Lord!"** (Ale-Imran: 169.)

In addition, being in the Presence of God and His Closeness is spiritual Bliss, and living in the Paradise is a formal Mercy, so better

that God's servant asks both of them.

"...And save me from the unjust people!" These requests of Pharaoh's wife to be saved from the ruthless people are the same people of Pharaoh. This prayer is in fact dissatisfaction with the Pharaohs, and she calls on the Allah Almighty to save him from the wicked society of Pharaohs, as she asked in the previous Phrase to rescue her from their particular family-owned complex.

(Almizan: V. 19 , P. 577.)

Chapter Six

Paradises for Confident Self

Permit for the Confident Self To Enter God's Paradise

« يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ،
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً،
فَادْخُلِي فِي عِبَادِي،
وَ ادْخُلِي جَنَّاتِي! » (فجر: ٢٢-٣٠)

**"O, you soul who are sure of Allah's Favour
and are sure of your own Obedience to Allah's Commands!
Return to your Lord, well-Pleased yourself and well-pleasing to Allah!
Be included among My devoted Worshippers!
And enter My Paradise!"**

A self-satisfied soul is a soul that has found tranquility with the fondness and memory of his Lord. He is satisfied with the satisfaction of His God, consequently, if he even immerse in the worldly blessings, he will never be forced to commit insurrection, spread the corruption, and arrogance; and if he endangered by poverty, he never be forced to give up his belief and his thanks to God, but he stands still in his servitude, with no deviation from the straight path, or going to extremes.

**"Return to your Lord, well-Pleased yourself
and well-pleasing to Allah!"**

The time course of this addressing is from the beginning until the end, the Day of Resurrection, that is, from the moment when the confident selves are commencing to revive, until the moment they enter

the Paradise, but even from the moment that they die, they are called for this addressing till they enter the Eternal Paradise.

If the God Almighty described the "Confident Selves" with the attribution of "well-pleased with Him, and well-pleasing Him," it is because the heart's tranquility and confidence to the Lord requires that he be pleased with Him, and that he does not cause any questioning what destiny God brings to him, either the Genetic Decree or the Legislative Command that He has ordained. Therefore, no tragedy will provoke anger to him, and no evil will distract his heart. When the servant of Allah is content with Allah, naturally God also will be satisfied with him, because nothing will cause the Wrath of God but his servant's leaving the God's service, and God's servant, when he comes in the way of servitude, God will be pleased with him, and that is the reason why God has mentioned the term "well-pleased with Him" following the term "Well-pleasing Him!"

**"Be included among My devoted Worshippers!
And enter My Paradise!"**

The above Verse is a concluding Verse for the Phrase: **"Return to your Lord...,"** and says that because you are returning to your lord with His satisfaction and you are satisfied with Him, so you enter among my servants and enter my Paradise! This Command signifies that the owner of the Confident Self is among the servants of God and is entitled to serve and worship Him.

When God addressed his servant: **"Be included among My devoted Worshippers...,"** in fact, He signed the servitude permit of His servant, and by the Phrase: **"And enter My Paradise,"** determines his position and abode. The purpose of Saying: **"Enter My Paradise,"** is to gratify His servant with a special Reverence. The Almighty God in nowhere of His Holy Book, except this Verse, has ascribed the Paradise to His Own Self.

(Almizan: V. 20, P. 475.)

The Confident Self

At Moment of Hearing God's Return Call!

In Islamic narratives, it is quoted from Imam Sadeq (AS) through "Sadir Sirefi," who said: I asked Imam Sadiq (AS) whether the believer is reluctant of his death and submitting of his life? He said: No, by God, when the Angel of death comes to him to take his life, the believer starts impatience, but the Angel of death says to him: Do not be impatient, O, the friend of Allah, by God, Who choose Muhammad (PBUH) to Prophethood, I am more compassionate and kind to you than a kindly father. If your father was here, he would not afford more mercy to you than I. Now open your eyes and see!

Then Imam said, at that time, the Holy Prophet, Ali - the leader of the faithful, Fatima, Hassan, and Hussein, and the Imams of his offspring, will be visualized to the dead person, and he is told: This is the Messenger of Allah, and Ali - the leader of the faithful, and this Fatima, and Hassan, and Hussein and the Imams of His offspring, who are all your friends.

Imam said: Then, the believer opens his eyes and watches Imams. At this time, a Caller from the Glorious God addresses his soul and says:

"O, you soul who are sure of Allah's Favor and are sure of your own Obedience to Allah's Commands! The soul that you have found confident in seeing Muhammad and his household, return to your Lord, while you are satisfied with the Guardianship and content with rewards, so enter into My servants, with Muhammad and his household, and enter the paradise! At this moment, there is nothing more favorable than to die and join the Caller!

(Almizan: V. 20, P. 475.)

PART EIGHT

Observations
of
The Holy Prophet
At
Night of Ascension

Chapter One

Paradise at Night of Ascention

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ
 إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ
 لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ !
 (اسراء : ١)

"Absolute Pure is the One
 Who took His Devoted worshipper [Mohammad]
 for A Divine Excursion from Masjid-al-Haram
 to Masjid-al-Aqsa,
 The neighbourhood of which We had Blessed,
 in order to show him Our Signs of Power.
 Indeed Allah is the Seeing Hearer!"
 (Holy Quran; Assra: 1.)

River of Blessing and River of Mercy

... From there, I went out and saw two rivers. One of them, called Kauthar(Abundant Virtue and Blessing), the other called Rahmat(Mercy.)

I drunk water from the Kauthar River, and washed myself in the

River of Rahmat(**Mercy**.) Then both of them became mild and lenient to me until I entered the Paradise. Suddenly in two sides of it I saw my houses and my household, and I saw that the soil was fragrant like a musk. I saw also a girl who was immersed in the rivers of paradise, I asked the girl! Who are you from? She said that I am from Zaid ibn Haritha. I gave this good news to Zaid in the morning.

Fruits and Birds **Of Paradise**

I looked at the Birds of Paradise, they were like the camels.

I saw the Pomegranate of Paradise, which was like the large pails.

The Tooba Tree

I saw a tree that was so big that if a bird wanted to go around it, it would have to fly for seven hundred years, and there was no house in Paradise, except that there was a branch of that tree there.

I asked Gabriel, what is this tree? He said this is the Toba Tree, which the God Almighty has promised to His Righteous servants to visit it and Said: "**Those who believe and do good deeds, Theirs will be a blissful life and an Excellent home for Return!**" That is, ultimately, the good destiny is of their!

The Oceans of Flames **And Veils**

When I entered in Paradise, I asked Gabriel about those awesome oceans and amazing wonders. He said that these are the flames and veils that God has covered Himself in veils through them,

and if there were not these veils the Light of the Throne would tear all what were therein off and threw them out of the curtains.

The Lote-Tree of the Uttermost Boundary

Then I reached the Lote-Tree of the Uttermost Boundary, which only one leaf of it could place a nation under its shade, and my distance with that tree was as near as the Almighty God Said: "Two bow-lengths or even nearer!"(Najm: 9.)

Fatemeh Zahra(SA), Offspring of Tooba Tree's Fruit

(In a narrative that Tabarani quoted from Aisha saying :)

The Messenger of Allah said: When I was taken to the sky, I entered the Paradise and reached a tree from the trees of Paradise that I had not seen more beautiful, whiter, and sweeter than it. I picked one of its fruits and ate it, this fruit became an embryo in my loin, when I came back to earth and went to bed with Khadijeh, my wife, and she became pregnant to **Fatima (SA)**, nowadays, when I am eager to smell the scent of Paradise, I smell **Fatima!**

(Almizan: V. 13, P. 3.)

Please note:

(To study the details of the traditions about the Ascension and their sources, refer to Verse 1 of Sura Assra, in the Al-Mizan, V: 13 p: 3.

Also note that the material of this chapter does not contain all the Signs of Paradise and its Blessings; the rest of it has been quoted in the related chapters of this book and also in other volumes.)

***** Thanks God