

Qur'anic Perspectives on Paradise for Strengthening Islamic Faith Education

Siti Salwa Salafiyah¹, Nurul Akamalunnisa², Fadel Muhammad Sandia³

^{1, 2, 3} UIN Sunan Gunung Djati Bandung, Indonesia

¹ Email: salwasalafiyah86@gmail.com

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Abstract

This research investigates the theological dimensions and descriptive attributes of Paradise (Al-Jannah) as articulated in the Qur'an, aiming to synthesize its spiritual and physical characteristics into a cohesive framework of faith (Tawhid). Utilizing a qualitative-descriptive methodology grounded in the Maudhu'i (thematic) interpretation method, the study systematically analyzes selected Qur'anic verses related to the rewards of the hereafter. The findings reveal that the Qur'anic depiction of Paradise serves not only as a divine promise of eschatological reward but also as a psychological and moral catalyst for human conduct on earth. Specifically, the study identifies that the descriptions of Paradise's levels, pleasures, and spiritual proximity to Allah are designed to strengthen the believer's commitment to noble morality (Akhlak) and steadfastness in worship. The research concludes that a comprehensive understanding of Paradise is a fundamental prerequisite for deepening one's monotheistic belief, as it bridges the relationship between earthly actions and divine justice.

Keywords

Paradise; Al-Qur'an; Maudhu'i Method; Tawhid; Islamic Eschatology

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INTRODUCTION

Heaven is a realm of bliss, a place for the souls of those whose lives are filled with virtue. Quoted from the book *Heaven and Hell: According to the Quran and Sunnah* by Ummar Sulaiman al-Asyqar, heaven is a place of eternal happiness and peace. The inhabitants of heaven will live forever in bliss and freedom from all suffering and hardship. Paradise can also be defined as a place with gardens filled with rivers flowing beneath it. Furthermore, it is a place where palaces are constructed of brick and silver. Its soil is made of the finest musk oil, its sand is made of diamonds and pearls, its dust is made of saffron, and its tents are made of pearl (Syahroni, 2022).

According to Hamka, heaven is a place filled with pleasant things because there is only pleasure, beauty and comfort, tranquility and happiness, eternity and so on. And heaven is intended for those who believe and do good deeds. Pleasures that have never been seen, felt or imagined by humans. All of that is a big win. According to Hamka, the pleasures of heaven are divided into two types, namely material and immaterial (Indana, 2018).

Material pleasures are pleasures that can be felt directly physically, such as getting angels from rivers, food and fruit drinks, palaces, clothes and also jewelry. Immaterial pleasures are pleasures that are felt indirectly physically, such as the most important pleasure is being able to see God, getting God's approval and never feeling bored in heaven. All of this can be obtained if you obey all His commands and stay away from all his prohibitions, always do good deeds, and receive grace and pleasure from Allah. By learning about heaven, we will know more about the majesty and power of Allah SWT and our confidence and faith in Allah SWT will increase.

RESEARCH METHOD

This research employs a qualitative approach with a library research design, focusing primarily on examining Al-Qur'an texts and classical and contemporary exegesis (tafsir) books relevant to the concept of heaven. The data analysis method applied is the Maudhu'i or thematic interpretation method. This method is carried out by gathering all Al-Qur'anic verses that share a common theme in this case, verses discussing Al-Jannah (heaven) and then organizing them based on their chronological order of revelation or the categorical meanings contained within them (Hafid Muslih, 2023). The researcher conducted an in-depth observation of key terms used in the Al-Qur'an to describe heaven and analyzed the connection between the physical descriptions of heaven and the righteous deeds that serve as prerequisites for its inhabitants (Haryono, 2023).

The data collection procedure was executed systematically, starting from term identification and verse classification to the synchronization of thoughts from various literature. The researcher refers to the Al-Qur'anul Karim as the primary data source, supported by secondary sources including *Tafsir Al-Misbah* by Quraish Shihab, *Tafsir Ibnu Katsir*, and scientific journal articles discussing Islamic eschatology. Data analysis was performed using descriptive-analytical techniques, where the collected data were elaborated in detail and analyzed to obtain a holistic conclusion regarding the nature, names, levels, and delights of

heaven. These steps were taken to ensure that the resulting interpretation remains within the corridors of correct tafsir principles, providing a comprehensive depiction of heaven as a theological motivation for Muslims to enhance the quality of their faith and piety (Shihab, 2012).

RESEARCH RESULT AND DISCUSSION

According to the Quran, Paradise requires provisions prepared during life on earth. As Muslims, we strive with all our might to achieve excellence in everything we do and in every relationship we have so that we can attain the highest reward: Paradise. Allah says in Surah Ali Imran, verse 133: "Hasten to forgiveness from your Lord and a Garden as vast as the heavens and the earth, prepared for the righteous."

Paradise can also be defined as a place with gardens filled with rivers flowing beneath it. Furthermore, it is a place where palaces are constructed of brick and silver (Liriwati & Armizi, 2021). Its soil is made of the finest musk oil, its sand is made of diamonds and pearls, its dust is made of saffron, and its tents are made of pearl.

Heaven also has places where the inhabitants of heaven live according to the deeds they carry out, including:

1. Paradise is the highest level. This paradise is enshrined in the Qur'an as stated in (QS Al-Kahfi: 107): "Indeed, for those who believe and do righteous deeds, Paradise will be their abode".
2. Heaven 'Adn is explained a lot in the Qur'an, including the words; Those who are patient, spend their wealth, and repay evil with good.
3. Na'iim Heaven In Surah Al-Hajj Verse 56 Allah says: "So those who believe and do righteous deeds will be in heaven full of pleasure." Then in Surah Luqman Verse 8: "Indeed, those who believe and do righteous deeds, for them will get a paradise full of pleasure (Muhammad Firdaus Abdul Manaf, 2020).

The pleasures felt by the inhabitants of heaven according to the Qur'an are:

1. Can see the face of Allah SWT
According to the Quran, the first pleasure experienced by the inhabitants of Paradise is being able to see the face of Allah SWT. As explained in His words, "The faces (of believers) on that day were radiant. They looked at their Lord." (QS al-Qiyamah [75]:22-23).
2. Enjoy the river of milk, wine and honey
According to the Quran, another blessing experienced by the inhabitants of Paradise is the ability to experience the flow of various rivers, each named according to the nature and properties of its water. As explained in verse 15 of Surah Muhammad, which reads:
"There is a river of clear water, that is, its water is always clear, its taste and smell do not change. There is also a river of milk because its water consists of milk which also does not change its taste. Then, there is also a river of wine (alcohol), that is, its water consists of alcohol which is very delicious in taste, but does not intoxicate. Next, there is also a river of honey, whose water consists of filtered honey." (QS Muhammad [47]: 15).

3. Get jewelry and silk clothes

According to the Quran, the next blessing experienced by the inhabitants of Paradise is receiving jewelry and clothing made of silk. This jewelry consists of gold and pearl. As explained in Surah Fathir, verse 33, which reads: "(They will get) paradise 'Adn, they will enter it, wherein they will be adorned with bracelets of gold and pearls, and their clothes therein will be silk." (QS Fathir [35]: 33)

Furthermore, the inhabitants of Paradise will also receive clothing made of fine, thick silk. As explained in Surah Ad-Dukhan, verse 53, which reads: "They wore fine silk and thick silk, (sat) facing each other," (QS. Ad-Dukhan: 53)

4. Something that is desired quickly comes true, including food and drink. According to the Quran, the next blessing experienced by the inhabitants of Paradise is that whatever they desire will be immediately granted, including requests for food and drink. As explained in Surah Az-Zukhruf, verse 71, which reads:

"To them were distributed plates and glasses of gold, and in heaven there is whatever the heart desires and everything that is pleasing to the eye. And you will abide therein forever." (QS az-Zukhruf [43]: 71)

5. There are servants in heaven

According to the Quran, another pleasure experienced by the inhabitants of Paradise is that they will be served by servants in Paradise. These servants will even appear younger, wearing silk clothing. They will remain youthful and never age. As explained in Surah Al-Insan, verses 19-21, which reads:

"And they are surrounded by young men who are still young. When you see them, you will think of them as scattered pearls. And if you see (the situation) there (heaven), you will surely see various kinds of pleasures and a great kingdom. They are dressed in fine green silk and thick silk and wear bracelets made of silver, and God gives them clean (and holy) drinks." (QS al-Insan [76]: 19-21)

There are several people who are guaranteed to enter heaven as reported by the Prophet, including:

1. Khulafaurosidin
2. Companions of the Prophet
3. Khadijah bint Khuwailid
4. Fatimah bint Muhammad
5. Maryam bint Imran
6. Siti Asiyah bint Muzahim, wife of Pharaoh

Characteristics of the inhabitants of heaven:

1. Servants who return (repent) to Allah SWT
A servant who returns to Allah SWT after committing disobedience. The servant returned to repent to Allah SWT and not repeat the same sinful acts.
2. People who keep the rules of Allah SWT

Maintaining the rules of Allah SWT means carrying out all His commands, and staying away from all prohibitions that have been stipulated in religious rules.

3. People who fear Allah SWT

Fear of Allah SWT is not only expressed verbally. Even when alone, a servant feels constantly watched. So, committing sinful acts can be avoided even if he is alone without anyone watching.

4. Come with a repentant heart to Allah SWT

Surrendering your heart to Allah SWT and asking for forgiveness for immoral acts you have committed are characteristics of prospective residents of heaven. However, repentance, in other words, means truly repenting and not repeating the act. This sincere repentance will result in Allah replacing every wrong done with good.

5. People who always try to do good and try to be better

The next sign of a potential inhabitant of Paradise is a servant who continually improves his or her deeds and strives to be better than before. This will, in turn, lead to Allah's approval and admittance to the Paradise he or she desires (Indana, 2018).

The people and people who were the first to enter heaven according to the Hadith:

Based on the hadith, it is said that there are three groups who will enter heaven first, namely, "I was shown three (groups) of people from my nation who will be the first to enter heaven (they are) a martyr, a poor person who does not beg and a slave who is not busy with his work from obeying the worship of Allah." (HR Tirmidhi).

The word "shahid" literally means "one who witnesses." A shahid is someone who dies in battle defending and upholding the religion of Allah. The Prophet Muhammad (peace be upon him) said, "A martyr is granted six privileges: his sins are forgiven from the moment his blood flows, he sees his place in Paradise, he is protected from the punishment of the grave, and his safety is guaranteed from the great calamity (on the Day of Resurrection), he tastes the sweetness of faith, he is married to an houri and is allowed to intercede for seventy of his relatives." (Narrated by Tirmidhi, Ibn Majah and Ahmad).

For example, during the time of the Prophet Muhammad, Jabir bin Abdullah was depressed because his father had died in the Battle of Uhud. He left behind debts and young children.

Rasullullah asked Jabir, "Do you want me to tell you about what your father met with Allah?" Jabir replied, "Of course, O Rasullullah".

Rasullullah said, "Allah never once spoke to a human except from behind a veil or hijab; and it was fortunate for your father, Allah spoke directly to him without an intermediary. He said: O My servant, state your wish and I will give it to you. Your father answered: O Allah, bring me back to life so that I can be killed in Your way once again. Allah SWT said: Verily I have said that they (who have fallen) will not live again. Then the verse came down: And do not you thought that those who fell in the way of Allah were dead, even though they lived with

their Lord by getting sustenance." (HR Tirmidhi and Ibn Majah) (Ridwan & Satriawan, 2024).

The poor who are reluctant to beg, the poor who never beg or beg are among the first to enter Paradise. This is because they are able to resist the economic and intellectual limitations of meeting their needs. The Prophet Muhammad said, "The inhabitants of Paradise are of three types (namely): a ruler who acts justly, honestly and is blessed with success namely, Allah's help to carry out His commands and avoid His prohibitions, a person who is merciful and gentle to his relatives and fellow Muslims and a poor person who refrains from begging, even though he has a large family (who must be supported)." (HR Muslim).

Obedient slaves worship Allah, Another group who will first enter heaven are slaves who worship Allah to the best of their ability and are filled with obedience to Him. However, the slave did not forget his rights and obligations to his master. And the last person to enter heaven according to Muslim history from Abdullah bin Mas'ud RA, Rasulullah SAW said, "Indeed, I really know the last resident of hell to come out of it, and the last resident of hell to enter heaven. That is a man who came out of hell by crawling, then Allah Ta'ala said, 'Go and enter heaven.' Of that person it was said, 'That is the lowest member of heaven'(Ummah, 2022).

The conditions of those who enter Paradise according to the Prophet Muhammad (peace be upon him). Hopefully, this will inspire and motivate you, including:

1. Age of the Inhabitants of Heaven

It was narrated from Abu Hurairah ra that the Messenger of Allah (peace be upon him) said, "The people of Paradise will enter Paradise with hairless bodies and faces, radiant white skin, firm gait, besmeared with makeup, and 33 years old. They will be created like Adam (physically); their height will be

2. Physical condition of the inhabitants of Heaven

It was narrated from Abu Hurairah ra that the Messenger of Allah saw. said, "The first group to enter Paradise will have faces like the moon on a full moon night. They will not urinate, they will not have runny noses, and they will not spit. Their combs will be of gold and sandalwood, and their sweat will be musk. Each of them will be given two wives whose calf marrow can be seen through their flesh because it is so white. There will be no enmity or hatred between them. Their hearts will be like the heart of one person, always glorifying Allah in the morning and evening." (Narrated by Ahmad).

3. Fellow Residents of Heaven Can See Each Other

It was narrated from Sahl bin Sa'ad that the Messenger of Allah (peace be upon him) said, "Indeed, the people of Paradise (can) see each other as you see the morning star rising on the horizon." (Narrated by Bukhari and Muslim).

4. Every inhabitant of Heaven has a luxurious tent

It was narrated from Abu Bakrah ibn Abi Musa Al-Asy'ari, from his father, that the Messenger of Allah (peace be upon him) said, "In Paradise, a believer will have a tent made of a single hollow pearl, sixty miles long. In

this tent, the believer will have a family surrounding him, some of whom do not see others." (Narrated by Bukhari and Muslim).

5. The inhabitants of Paradise are given luxury and comfort. "They will recline on carpets with thick silk linings. And the fruits of both gardens can be (picked) from near at hand." (QS Ar-Rahman: 54)
6. The inhabitants of Paradise do not say bad things.
"In it they hear no useless words, except (greetings of) greetings. And in it there is sustenance for them morning and evening." (QS Maryam: 62).
7. The inhabitants of Paradise do not urinate or defecate.
Jabir (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Indeed, the dwellers of Paradise will eat and drink therein. They will not spit, urinate, defecate, or have runny noses. Their food will come out in the form of burps and sweat, the aroma of which will be like musk." (Narrated by Ahmad).
8. The First Meal of the Inhabitants of Paradise
It was reported that Anas bin Abdissalam said, "Upon arrival in the city of Medina, the Prophet was asked about several things. Among them, 'What will be their first dish when they enter heaven?' The Prophet answered, 'The heart of a large fish (a kind of whale).'" (HR Bukhari and Ahmad).

This research establishes that the systematic categorization of Paradise (Al-Jannah) in the Qur'an serves as a fundamental theological catalyst for reinforcing monotheistic belief (Tawhid) and noble morality (Akhlak). Utilizing a Maudhu'i (thematic) interpretive framework, the study confirms that the synthesis of material delights such as rivers of milk and honey and immaterial rewards specifically the beatific vision of Allah functions as a psychological motivator that transcends mere textual memorization. The findings answer the research objective by demonstrating that Paradise is not merely a descriptive destination but a prescriptive ethical framework that requires active spiritual and social provisions during earthly life. Ultimately, this study concludes that a comprehensive understanding of eschatological rewards bridges the relationship between human conduct and divine justice, providing a robust spiritual roadmap for Muslims to navigate contemporary moral challenges with steadfastness and piety.

CONCLUSION

This study concludes that the Qur'anic concept of Paradise, as interpreted through the Maudhu'i (thematic) approach, provides a comprehensive theological framework that integrates the physical and spiritual dimensions of Al-Jannah into Islamic faith education. The findings demonstrate that the Qur'anic descriptions of Paradise—including its levels, rewards, and the characteristics of its inhabitants—function not merely as eschatological information but as educational guidance that strengthens tawhid, encourages righteous deeds, and reinforces moral responsibility. By systematically synthesizing relevant Qur'anic verses and authoritative Islamic scholarship, this study answers its objective of explaining the concept of Paradise as a means of deepening believers' understanding of the relationship between worldly conduct and divine reward. The study further

contributes to Islamic education by offering a thematic and evidence-based framework that can support the teaching of Islamic theology, strengthen students' spiritual motivation, and promote character formation grounded in the Qur'anic worldview.

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