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## **Metaphysical Aesthetics in Islam: Examining Pleasures of Paradise in Islamic Traditions with reference to Sensory Experience in this World**

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### **Abstract**

In Islam, the metaphysical aesthetic investigates the nexus between beauty, aesthetics, and spirituality, and how beauty and aesthetics can help people connect with the divine. One of its prime examples is the ultimate beauty and perfection of paradise in the form of exquisite gardens, magnificent architecture, and splendid sceneries. The purpose of this academic work is a) to demonstrate the key concepts in Islamic metaphysical aesthetic and its role in connecting with divine. b) to examine the nature of pleasures of paradise with respect to their sensation in this world. c) to conduct comparative analysis between worldly and heavenly pleasures on qualitative and quantitative grounds. Qualitative and descriptive research approach is employed in this work. The data is primarily collected from the original sources of Islam (Quran and Sunnah) and is analyzed by content analysis and comparative analysis techniques. The review of literature concludes that beauty and pleasures of paradise motivate believers to strengthen their faith, improve their ethics and connect with divine. The sensory experience of pleasures of Paradise in this world is revealed and highlighted in Islamic tradition. Moreover, the believers will enjoy different types of eternal pleasures in Paradise such as physical, spiritual, emotional, social, and aesthetical. However, the most superb experience will be the spiritual one, where believers will connect with the divine on a deep and intimate level. The comparative analysis uncovers that the worldly and heavenly pleasures are different in nature, source, quality, and quantity. The pleasures of Paradise have qualitative and quantitative preferences over the worldly pleasures. Muslim scholars should promote the appreciation and preservation of Islamic metaphysical aesthetics on both: theoretical and practical grounds. It can be done using different means such as research, art, architecture, electronic and print media etc.

**Keywords:** Islamic metaphysics, Islamic aesthetic, paradise, pleasures of paradise, life hereafter

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### **Introduction**

Islamic metaphysical aesthetics is the branch of Islamic philosophy which deals with the nature of beauty, art, and aesthetic. It explores the connection between the physical and spiritual worlds and addresses that how beauty and aesthetics can help human beings in building strong spiritual connection with the Allah Almighty, that is the way to Paradise (Atia 2012, 823)

One of the perfect and prime examples of metaphysical aesthetics in Islam is a paradise and its pleasures. According to Quran and Sunnah, it is the place of perfection and ultimate beauty which is boundedness by exquisite gardens, beautiful architecture, and magnificent scenery. The Holy Quran depicts paradise as a place where believers will enjoy the eternal pleasures of life without difficulties and hardships.

The beauty and perfection of paradise in Islamic tradition is not merely an abstract concept, but it is deeply connected with the transformation of practical life. It leaves an immense influence on beliefs, worships, ethics, meditation, and spirituality. The beauty and pleasures of paradise motivated the companions of Holy Prophet (PBUH) and made them fond of entering Jannah. Their passion and enthusiasm for paradise can be estimated from an event narrated by Imam Qurtubi: When Holy Prophet (PBUH) recited Surah Al-Dahr in front of a man and reached the beauty of Paradise, he screamed at once, from which his soul passed away. The Holy Prophet (PBUH) said: The soul of your companion (or your brother) has been taken out by the desire for Paradise. (Qurtubi 1425 A.H, 72)

Muslim scholars illustrated the scenes of paradise via art and architecture. They tried to reflect the beauty of paradise in the form of painting, sketching, rivers, trees, fountains, and sceneries etc. Many scholars considered such work as an act of worship as it led people to come closer to Allah.

In a nutshell, the paradise has a central position in Islamic tradition. It is the reflection of Allah's beauty and ultimate expression of metaphysical aesthetics in Islam. The beauty and pleasures of paradise motivate believers to transform their lives, strengthen faith, cleanse ethics, enhance spirituality, and build strong connection with Divine.

Although there is a large body of research on the Islamic paradise, there is a lack of studies which particularly address pleasures of paradise and their sensory experience in relation to this world. Most of the studies focus on descriptions of the pleasures of paradise in Holy Quran, their nature, their depiction in Islamic art and mystical literature, and their role in transforming ethics. These studies do not explore heavenly pleasures in relation to sensory experience by analyzing and comparing them with worldly pleasures. This research gap is significant and triggers conducting research on this topic. For this reason, this research paper examines the nature and types of heavenly pleasures by highlighting their sensation in the material world. The study also presents a comparative analysis between worldly and heavenly pleasures on qualitative and quantitative basis.

**Objectives:**

Following are the key objectives of this research:

- To demonstrate the key concepts of Islamic metaphysical aesthetic and its role in strengthening spirituality and connecting with divine.
- To examine the nature of pleasures of paradise with respect to their sensation in this world.
- To conduct comparative analysis between worldly pleasure and the pleasures of paradise on qualitative and quantitative basis.

**Research Questions:**

This research work is designed to answer the following questions:

- What is the concept of metaphysical aesthetic in Islam and how does it relate to spirituality and divine?
- What is the nature and description of pleasures of Paradise in Islamic tradition?
- What are the qualitative and quantitative differences between worldly pleasures and pleasures of paradise and how can we comprehend them using sensory experience?

**Area of Research:**

This research work is a theoretical interpretation of metaphysical aspect of Islamic aesthetics.

**Methodology:**

Qualitative and descriptive research approach is employed in this work. The data is primarily obtained from the original sources of Islam (Quran and Sunnah). For this purpose, the relevant verses of Holy Quran and authentic ahadith of Holy Prophet (PBUH) are pulled in to form the arguments. Along with this, the secondary sources including books, research papers, theses, journals, and other scholarly work are also consulted for comprehensive and in-depth understanding of the topic. The data is analyzed using content analysis and comparative analysis technique. Tables and visuals are also included for clear presentation of different themes.

**Literature Review:****Pleasures of Paradise in Islamic Tradition:**

Paradise is a place where all blessings have been created perfectly and where people will be offered everything their souls and hearts will desire. God has prepared such blessings there as a gift, for those with whom He is pleased. The reality of paradise and its pleasures is something which people will never be able to understand until they enter it (Abdulsalam 2013, 2), but God has shown us some glimpses in the Quran.

“فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ”

“And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.” (Al-Quran, 32:17)

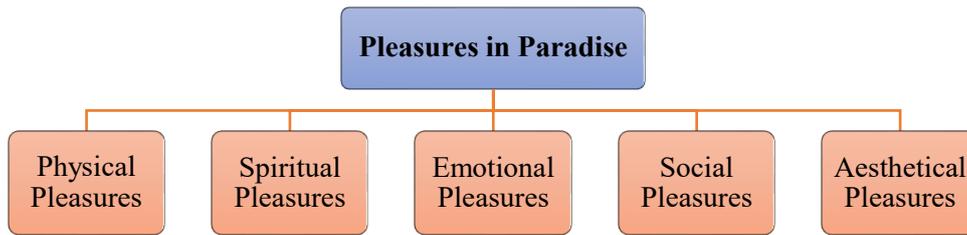
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“يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ”

“Allah, the Exalted and Glorious, said: I have prepared for My pious servants which the eye has seen not, and the ear has heard not, and no human heart has ever perceived.” (Al-Tabrani 1415 A.H, 200)

### Types of Pleasures in Paradise:

According to Islamic tradition, the believer will enjoy different types of pleasures in the paradise. These pleasures include physical, spiritual, emotional, social, and aesthetical. However, the most superb experience will be the spiritual one, where believers will connect with the divine on a deep and intimate level. Some of the examples of these pleasures are mentioned with reference to verses of Quran and authentic traditions of Holy Prophet (PBUH). These pleasures are categorized using the five-pleasure framework: physical pleasures, spiritual pleasures, emotional pleasures, social pleasures, and aesthetical pleasures. The visual representation and description of these pleasures is given below.



### ❖ Physical Pleasures:

The believers will enjoy different kinds of physical pleasures in Paradise. Some of the physical pleasures are given below with reference to Islamic tradition. The people of Paradise will enjoy youth in the Paradise as it is mentioned in hadith:

“يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ جُرْدًا مُرْدًا مُكْحَلِينَ أَبْنَاءَ ثَلَاثِينَ أَوْ ثَلَاثٍ وَثَلَاثِينَ سَنَةً”

“The people of Paradise shall enter Paradise without body hair, Murd, with Kuhl on their eyes, thirty years of age or thirty-three years.” (Tirmizi 1975, 682)

The pleasures of Paradise are eternal and there is no fear of losing them. The Holy Prophet (PBUH) said:

“يُنَادِي مُنَادٍ إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقُمُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَحْيُوا فَلَا تَمُوتُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَشَبَّهُوا فَلَا تَهْرَمُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْتَسِسُوا أَبَدًا”

“There would be an announcer (in Paradise) who would make this announcement: Verily there is in store for you (everlasting) health and that you should never fall ill and that you live (forever) and do not die at all. And that you would remain young

and never grow old. And that you would always live in affluent circumstances and never become destitute.” (Hanbal 1999, 432)

“مَنْ يَدْخُلُ الْجَنَّةَ يَنْعَمُ لَا يَبْأَسُ لَا تَبْلَى ثِيَابُهُ وَلَا يَفْئُ شَبَابُهُ”

“He who would get into Paradise (would be made to enjoy such an everlasting) bliss that he would neither become destitute, nor would his clothes wear out, nor his youth would decline.” (Al-Tamimi 1984, 313)

There are no physical inconveniences in Paradise like this world. The Holy Prophet (PBUH) said about the people of Paradise:

“لَا يَبُولُونَ وَلَا يَتَغَوَّطُونَ وَلَا يَمْتَخِطُونَ وَلَا يَتْفُلُونَ”

“They would neither pass water, nor void excrement, nor will they suffer from catarrh, nor will they spit.” (Al-Qazwini 2009, 382)

Righteous people will enjoy different foods and drinks in Paradise. It is mentioned in the Holy Quran:

“فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ حَمِيمٍ لَدَدٍ لَيْلَسَارِيَيْنَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَسَوَالِفٍ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ”

“Wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits.” (Al-Quran, 47:15)

This verse of Quran shows that the believers will enjoy the water unaltered, Rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, rivers of purified honey, and all [kinds of] fruits. To fulfil sexual desire, there will be purified spouses for the people of Paradise.

“لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ”

“For them therein are purified spouses”. (Al-Quran, 2:25)

There will be no environmental discomfort or inconvenience in Paradise. The weather of Paradise will be quite pleasant, neither burning nor freezing:

“لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمَهْرِيرًا”

“They will not see therein any [burning] sun or [freezing] cold.” (Al-Quran, 76:13)

The above literature reveals that there are different kinds of physical pleasures for the righteous people in Paradise. Some of these pleasures include rivers of water unaltered, rivers of wine, rivers of purified honey, all [kinds of] fruits, purified spouses, deepening shades, pleasant weather, eternal youth and beauty, with no aging or decay, being free from any physical pain or discomfort, including hunger, thirst, fatigue, and illness, different sports, such as swimming, horse riding, and archery, without any fear or danger, ability to fly and travel across Paradise, with no limits or barriers.

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### ❖ **Spiritual Pleasures:**

Along with other pleasures, the believers will enjoy the spiritual pleasures in Paradise. Some of them are listed below in relation to Quran and Sunnah. The pleasure of seeing Allah (God) is above of all pleasures in the Paradise. It is established by the text of Quran and Hadith that the believers will see Allah Almighty in Paradise with open eyes. The Holy Prophet (PBUH) said:

“أَمَّا إِنَّكُمْ سَتُعْرَضُونَ عَلَىٰ رَبِّكُمْ فَتَرَوْنَهُ كَمَا تَرَوْنَ هَذَا الْقَمَرَ”

“You will be soon presented before your Lord, and you will see Him as you are seeing this moon.” (A. b.-H. Baihqi, Shoab ul Eman 2003, 323)

“فَيَكْشِفُ الْجَحَابَ فَيَنْظُرُونَ إِلَيْهِ فَوَاللَّهِ مَا أَعْطَاهُمُ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ وَلَا أَقْرَبَ لَأَعْيُنِهِمْ”

“Then the Veil will be lifted, and they will look upon Him, and by Allah, Allah will not give them anything that is more beloved to them or delightful, than looking upon Him.” (al-Basti 1993, 471)

One of the most beautiful spiritual pleasures in the Paradise is pleasure of Allah as it is revealed in the hadith:

“أَجَلٌ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ أَبَدًا”

“I shall cover you in My Pleasure and I shall not become angry with you ever.” (Bukhari 1407 A.H, 151)

In Paradise, the believers will be greeted by Allah Almighty with the words of peace and tranquility. It is mentioned in Holy Quran:

“سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ”

“[And] ‘Peace’, a word from a Merciful Lord.” (Al-Quran, 36:58)

One of the excellent spiritual pleasures is the companionship of messengers, true believers, martyrs, and friends of Allah. The Quran says in this regard:

“وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا”

“And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions”. (Al-Quran, 4:69)

The believers will praise their glorious Lord in the Paradise as it is stated in the hadith:

“يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ كَمَا يُلْهَمُونَ النَّفْسَ”

“They would glorify and praise Allah as easily as you breathe.” (Fauri 1981, 469)

Along with other spiritual pleasures, believers will enjoy the pleasure of forgiveness from Allah. It is stated in the Holy Quran:

“وَمَغْفِرَةٌ مِّن رَّبِّهِمْ”

“And forgiveness from their Lord.” (Al-Quran, 47:15)

The above cited text from Quran and hadith affirms that the people of Paradise will enjoy different kinds of spiritual pleasures such as seeing the God, pleasure of Allah, forgiveness from their Lord, words of peace and tranquility, companionship of messengers, true believers, martyrs, and friends of Allah, and praise of their Lord. The most delicious pleasures among above all is seeing the God and no other pleasure is parallel to this one.

#### ❖ Emotional Pleasures:

The righteous believers will enjoy different emotional pleasure in Paradise. Some of them are mentioned below with the reference of Quranic verses. In Paradise, every desire of the believers will be fulfilled as they would be provided with what they will want. The Quran says in this regard:

“وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ”

“And therein is whatever the souls desire and [what] delights the eyes.” (Al-Quran, 43:71)

The believers will be free from all negative emotions and feelings like anxiety, depression, resentment for others, and fatigue. It is mentioned in the Quran:

“ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ”

“Enter Paradise, [O People of the Elevations]. No fear will there be concerning you, nor will you grieve.” (Al-Quran, 7:49)

The believers will never hear ill or idle talk, evil or hurtful comments, or sinful words in Paradise. They will only hear good words and the words of peace and tranquility.

“لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا إِلَّا قِيْلًا سَلَامًا سَلَامًا”

“They will not hear therein any vain or sinful talk, only the words of peace and tranquility.” (Al-Quran, 56:25-26)

“لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ”

“No fatigue will touch them therein, nor from it will they [ever] be removed” (Al-Quran, 15:48)

“لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ”

“No bad effect is there in it, nor from it will they be intoxicated.” (Al-Quran, 37:47)

With respect to their social relationships, they will not have any kind of anger, jealousy, hatred or other negative feelings or emotions for others.

“وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ”

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“And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other.” (Al-Quran, 15:47)

The above-mentioned verses of Holy Quran clearly state that the people of Paradise will enjoy different kinds of emotional pleasure in Paradise. They will be provided with everything they will want. There will be peace on them from Allah Almighty. They will never hear ill or idle talk, evil or hurtful comments, or sinful words in Paradise. They will only hear good words and the words of peace and tranquility. They will be free from all negative emotions and feelings like anxiety, depression, resentment for others, and fatigue. There will be no feelings of anger, jealousy, hatred or other negative feelings or emotions among them.

### ❖ Social Pleasures:

In Paradise, believers will be rewarded with countless blessings and pleasures. Here is a list of some of the social pleasures mentioned in Islamic text. The believers will have the pleasure of meeting and conversing with the messengers of God, including Prophet Muhammad (PBUH), his companions, martyrs, and friends of Allah. It is mentioned in the Quran:

“وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا”

“And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favour of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.” (Al-Quran, 4:69)

The believers will enjoy the pleasure of reuniting with loved ones such as fathers, spouses, and their descendants. The Quran says in this regard:

“جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ”

“Gardens of perpetual residence; they will enter them with whoever was righteous among their fathers, their spouses and their descendants.” (Al-Quran, 13:23)

“وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ”

“And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds.” (Al-Quran, 52:21)

In hadith, the social gathering of believers with their family is explained:

“ إِنَّ فِي الْجَنَّةِ لَسُوقًا يَأْتُونَهَا كُلُّ جُمُعَةٍ فَتَهْبُ رِيحُ الشَّمَالِ فَتَحْتُو فِي وُجُوهِهِمْ وَثِيَابِهِمْ فَيَزْدَادُونَ حُسْنًا وَجَمَالًا فَيَرْجِعُونَ إِلَىٰ أَهْلِهِمْ وَقَدْ ازْدَادُوا حُسْنًا وَجَمَالًا فَيَقُولُ لَهُمْ أَهْلُهُمْ وَاللَّهِ لَقَدْ ازْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا ”

“In Paradise there is a street to which they would come every Friday. The north wind will blow and would scatter fragrance on their faces and on their clothes and would add to their beauty and loveliness, and then they would go back to their family after having an added lustre to their beauty and loveliness, and their family would say to them: By Allah, you have been increased in beauty and loveliness after leaving us, and they would say: By Allah, you have also increased in beauty and loveliness after us.” (al-Asfahani 1974, 253)

Maulana Ghulamullah Khan writes under the exegesis of verse number 25 of Al-Baqarah that in Paradise, along with delicious material foods of the highest quality, you will also have the company of friends for peace of mind. (Khan 2023)

There will be no resentment, anger, jealousy, or hatred among believers as Allah will remove all the negative emotions from their breasts before entering the Paradise as it is mentioned in Quran:

“وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُتَقَابِلِينَ”

“And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other.” (Al-Quran, 15:47)

The above text reveals that, in Paradise, believers will be rewarded with countless blessings and pleasures including company of messengers of God, including Prophet Muhammad (PBUH), his companions, martyrs, friends of Allah. Similarly, they will enjoy the pleasure of reuniting with loved ones such as fathers, spouses, and their descendants.

#### ❖ Aesthetical Pleasures:

Among other pleasers, the believers will enjoy the aesthetical pleasure in Paradise as well. Some of the aesthetical pleasures mentioned in Quran and Hadith are given below:

There will be pleasures of lush gardens, rivers, and fountains of pure water in Paradise. Some of the verses of Quran and authentic ahadith of Holy Prophet (PBUH) are mentioned below:

“وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ”

“And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow.” (Al-Quran, 2:25)

“إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ”

“Indeed, the righteous will be within gardens and springs.” (Al-Quran, 15:45)

“وَحَدَائِقَ غُلْبًا”

“And gardens of dense shrubbery.” (Al-Quran, 80:30)

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The Holy Prophet (PBUH) said:

“الْكَوْثَرُ نَهْرٌ فِي الْجَنَّةِ حَافَتَاهُ مِنْ ذَهَبٍ وَمَجْرَاهُ عَلَى الدَّرِّ وَالْيَاقُوتِ تُرْبَتُهُ أَطْيَبُ مِنَ الْمِسْكِ وَمَاؤُهُ أَحْلَى مِنَ الْعَسَلِ وَأَبْيَضُ مِنَ التَّلْجِ”

“Al-Kauthar is a river in Paradise, whose banks are of gold, and it flows over pearls and corundum. Its dirt is purer than musk, and its water is sweeter than honey and whiter than milk.” (al-Baghdadi 1999, 1599)

The believers will enjoy the pleasure of residing in beautiful palaces and mansions, built with gold and silver bricks. It is mentioned in Quran:

“لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرُفٌ مِّنْ فَوْقِهَا غُرُفٌ مَّبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ”

“But those who have feared their Lord - for them are chambers, above them chambers built high, beneath which rivers flow. [This is] the promise of Allah. Allah does not fail in [His] promise.” (Al-Quran, 39:20)

The Holy Prophet (PBUH) is reported to have said:

“إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءُونَ الْغُرُفَةَ فِي الْجَنَّةِ كَمَا تَرَاءُونَ الْكَوْكَبَ فِي السَّمَاءِ”

“The inmates of Paradise will look to the upper apartment of Paradise as you see the planets in the sky.” (Shaibah 1997, 93)

The believers will also experience the pleasure of wearing exquisite clothes and jewellery made of gold and precious gems adorned with pearls and diamonds.

“يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّنْ سُندُسٍ وَإِسْتَبْرَقٍ مُّتَكِينِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا”

“They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place.” (Al-Quran, 18:31)

The believers will be served by houris, young boys and will be provided with plates and vessels of gold as it is mentioned in Quran:

“وَيَطُوفُ عَلَيْهِمْ وُلْدَانٌ مُّحَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنشُورًا”

“There will circulate among them young boys made eternal. When you see them, you would think them [as beautiful as] scattered pearls.” (Al-Quran, 76:19)

وَحُورٌ عِينٌ

“And [for them are] fair women with large, [beautiful] eyes.” (Al-Quran, 56:22)

”يَطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا  
خَالِدُونَ“

“Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and [what] delights the eyes, and you will abide therein eternally.” (Al-Quran, 43:71)

In summary, the believers will also enjoy the aesthetical pleasures in Paradise. These pleasures include but not limited to lush gardens, rivers, fountains of pure water, beautiful palaces, and mansions, built with gold and silver bricks, exquisite clothes and jewellery made of gold and precious gems adorned with pearls and diamonds, Houri and the beautiful young boys.

### **Some Glimpses of pleasures of paradise with reference to sensory experience in this world:**

In metaphysics, the status of form and imagery is crucial to the metaphysics of beauty. (Holbrook 2022). In this connection, the pleasures of Paradise are beyond human imagination, and no description or analogy can reveal their nature. However, some of its glimpses are described in the verses of Quran and traditions of Holy Prophet (PBUH). These glimpses illustrate and exemplify the sensation of pleasures of paradise in our world. It is interesting that Quran depicts Paradise in concrete and worldly terms (Lange 2016, 3)

#### **❖ Example: 1**

With respect to fruits which will be provided to believer in Paradise, it is mentioned in Holy Quran:

”كَلَّمَآ رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رُّزِقُوا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنْتُمْ بِهٖ مُتَشَابِهَاتٌ“

“Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness”. (Al-Quran, 2:25).

Imam Qurtubi writes in the exegesis of this verse that people of paradise will say by seeing the fruits in paradise that this is what has been promised to us in the material world. (Al-Qurtubi 2006, 279) They will say we found these fruits in the world as well. This means that their names and shapes will be like the fruits of the world. (Kathir 1999, 203) Dr. Israr writes in Bayan ul Quran that in the initial feast of the people of Paradise, they will be offered the same fruits that are known in the world, such as pomegranates, grapes, apples, dates, etc. The people of Paradise will see them and say that these are the same fruits that we have been eating in this world. These fruits will have resemblance in the color (Abbas 1992) but different in taste. (Suyuti n.d., 7) Molana Maududi writes that the fruits of Paradise will not be so exotic in appearance as to be unfamiliar to people. They will resemble the fruits to which human beings are accustomed in this world, though infinitely excelling them in delicacy of taste. In appearance they may resemble, say mangoes, pomegranates and oranges, and the people of Paradise will be able to identify them as such (Maududi 2015, 58)

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In this world, the fruits of paradise are created like the blessings of the world so that the people do not dislike because of their unfamiliarity (Panipatti 2023). Molana Ashiq Ilahi writes that the fruits that will be given to them will be similar to worldly fruits in appearance, because the things that have been seen before are more innate and natural inclination towards them is more, so those fruits in appearance will be the fruits of the world, but in reality their taste and quality will be different (Madni 2023).

### ❖ **Example: 2**

The Holy Prophet (PBUH) said:

“ليس من الجنة في الأرض شيء إلا ثلاثة أشياء: غرس العجوة، والحجر، وأوراق تنزل في الفرات كل يوم بركة من الجنة”

“There is nothing from Paradise on earth except three things: the Ajwa palm tree, the black stone, the oaks that bring blessings every day from Paradise into the Euphrates.” (Fauri 1981, 216)

The above hadith shows that the following three things in this world are originally form Paradise:

1. The Ajwa palm tree
2. The black stone,
3. The oaks that bring blessings every day from Paradise into the Euphrates

It is narrated in another hadith:

“العَجْوَةُ وَالصَّخْرَةُ وَالشَّجَرَةُ مِنَ الْجَنَّةِ»

“Ajwah and the rock and the tree are from Paradise.” (Hakim 1990, 226)

The Holy Prophet (PBUH) also said:

“العجوة من الجنة وفيها شفاء من السم”

“Ajwa is from Paradise and there is a cure for poison in it” (Fauri 1981, 28)

### ❖ **Example: 3**

It is reported in authentic hadith:

“أربعة أنهار فجرت من الجنة: الفرات، والنيل نيل مصر، وسيحان، وجيحان”

“Four rivers flowed from Paradise: the Euphrates, the Nile, the Nile of Egypt, Sihan, and Jihan.” (Al-Tamimi 1984, 327)

“قال كعب: نهر النيل نهر العسل في الجنة، ونهر دجلة نهر اللبن في الجنة، ونهر الفرات نهر الخمر في الجنة، ونهر سيحان نهر الماء في الجنة”

“Ka`b said: The Nile River is the river of honey in Paradise, the Tigris River is the river of milk in Paradise, the Euphrates River is the river of wine in Paradise, and the Sihan River is the river of water in Paradise. (Al-Haismi 1992, 944)

“قال رسول الله صلى الله عليه وسلم رفعت إلى السدرة فإذا أربعة أنهار نهران ظاهرا ونهران باطنا فأما الظاهران النيل والفرات وأما الباطنان فهبران في الجنة”

“The Holy Prophet (PBUH) also said that: “I was raised to the Sidrah, and there were four rivers, two rivers visible and two rivers inward. As for the two visible ones, the Nile and the Euphrates, and as for the two hidden ones, they are two rivers in Paradise. (Bukhari 1407 A.H, 109)

“قَالَ مُقَاتِلُ الْبَاطِنَانِ هُمَا السَّلْسَبِيلُ وَالْكَوْثَرُ قَالَ الْقَاضِي عِيَّاضٌ رَجَمَهُ اللَّهُ هَذَا الْحَدِيثُ يَدُلُّ عَلَى أَنَّ أَصْلَ سِدْرَةِ الْمُنتَهَى فِي الْأَرْضِ”

“Muqatil said: they are Al-Salsabil and Al-Kawthar. Qazi Ayaz said: This hadith indicates that the origin of Sidra is in the earth. (Nawavi n.d., 224)

It is important to note that even today “various aesthetic structures for artistic expression in the Islamic world can be traced” (Erzen 2007, 70). For instance, “Mughal gardens are often interpreted as symbols of an Islamic paradise” (Wescoat Jr 1995, 19).

#### ❖ Example: 4

It is mentioned in hadith that believers would enter in paradise along with their last wives as the Holy Prophet (PBUH) said:

“فَإِنَّ الْمَرْأَةَ فِي الْجَنَّةِ لِأَخِرِ أَزْوَاجِهَا فِي الدُّنْيَا”

“A woman would be in the paradise with her last husband of this world”. (A. b.-H. Baihqi, Al-Sunan ul Kubra 2003, 111)

#### ❖ Example: 5

With respect to family relations in Paradise, it is mentioned in the Holy Quran:

“وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ”

“And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds. (Al-Quran, 52:21).

Hafiz Ibn-e-Kathir writes that the believers, if their offspring follow them in faith, meet to their parents in the status, even if they do not reach their virtues, so that the eyes of the parents will be comforted by the children in their homes, so he will bring them together in the best way, by removing the deficient virtues, with the full reward, and that does not diminish his virtues and his status. Ibn Abbas said: God will raise the offspring of the believer in his rank, even if they are below him in work, so that his eye may be reconciled with them, then he read the above verse. (Kathir 1999, 432). It shows that Allah will join their children, with their faith, the old with their own faith, and the young with the faith of their parents. (Al-Khazin 1415 A.H, 199) Finally, Allah will gather all kinds of happiness for them...with the company of the believing brothers, and

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with the meeting of their children and their offspring with them (Al-Khazin 1415 A.H).

The above examples affirm that the sensory experience of pleasures of paradise in this world is revealed and highlighted in Islamic tradition. The presence of the Ajwa palm tree, the black stone, the tree, different fruits, the Euphrates, the Nile, Sihan, and Jihan are clear signs and glimpse of paradise in this world. These blessings encourage believers to be eligible for these pleasures in their perfect form in Paradise. Similarly, the glimpse of pleasures of paradise provides us an opportunity of enhancing spirituality, cleansing ethics. Likewise, it also encourages improving interpersonal relationships in general and showing love, mercy, and care for the family. Above all, these entities are the source of motivation for the believers to transform their lives by seeking the pleasures of Allah.

**A comparative analysis of worldly and heavenly pleasures:**

The worldly pleasures are temporary and transient while the pleasures of Paradise are eternal. Therefore, it is not a justice to compare temporary pleasures with eternal ones. However, a comparative analysis is made by describing their properties and characteristics.

There are different methods of comparing worldly and heavenly pleasures. In this research paper Bentham’s method of estimating pleasures named “hedonic calculus” is applied to examine the properties of worldly and heavenly pleasures. According to this method, pleasures can be scientifically calculated by the following seven (7) variables of felicitous calculus. (Bentham 1987, 16)

❖ **Bentham's Hedonic Calculus:**

<b>Variable</b>	<b>Description</b>	<b>Worldly Pleasures</b>	<b>Pleasures of Paradise</b>
<b>Intensity (I)</b>	How intense is the pleasure?	Less intensive	Extremely intensive
<b>Duration (D)</b>	Will it endure?	Temporary	Eternal
<b>Certainty (C)</b>	What is the probability that the pleasure will occur?	No certainty	Certainty
<b>Propinquity (N)</b>	How near or remote is the possibility?	Accessible with hardships	Accessible without hardships
<b>Fecundity (F)</b>	Will it produce other pleasures?	No certainty	Certainty
<b>Purity (P)</b>	Is there possibility of pain?	Not sure	Sure
<b>Extent (E)</b>	Does it extend to others or cover other areas?	Doubtful	Definite

A comparative analysis between worldly and heavenly pleasures is made on qualitative and quantitative basis in below lines.

#### ❖ Qualitative Comparative Analysis:

A comparative analysis between worldly and heavenly pleasures is made using different qualitative variables.

##### • Difference in Nature:

Worldly pleasures are derived from worldly experiences, relationships, and achievements. In contrast, the source of heavenly pleasure is divine, that's why they are beyond human imagination, and no description or analogy can do justice to their reality. It is mentioned in the Quran.

“فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ”

“And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do. (Al-Quran, 32:17)

“يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَغَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ”

“Allah, the Exalted and Glorious, said: I have prepared for My pious servants which the eye has seen not, and the ear has heard not, and no human heart has ever perceived. (Al-Tabrani 1415 A.H, 200)

##### • Superior Delights:

The delights of Paradise are incomparable with the worldly pleasure in their quality. The smallest place in the Paradise is even better than the whole world as it comes in hadith:

“وَلِقَابٌ قَوْسٍ أَرْدِيكُمْ أَوْ مَوْضِعٌ يَدِهِ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا”

“And the space that a bow of one of you - or the space that his hand - would occupy in Paradise is better. (al-Bazzar 2009, 161)

The superiority of heavenly pleasures over worldly pleasure can also be understood by following verse of Holy Quran:

“فَلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى”

“Say, the enjoyment of this world is little, and the Hereafter is better for he who fears Allah. (Al-Quran, 4:77)

##### • Free from Decay and Change:

Worldly pleasures are susceptible to change, decay, and eventual loss. They may bring happiness and satisfaction, but they are not enduring. Unlike this, the delights of Paradise are eternal, enduring, and free from decay. For instance, it is mentioned in Holy Quran:

“فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ”

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“Wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits. (Al-Quran, 47:15)

“خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا”

“Wherein they abide eternally. They will not desire from it any transfer. (Al-Quran, 18:108)

The Holy Prophet (PBUH) said in this regard:

“مَنْ يَدْخُلُ الْجَنَّةَ يَنْعَمُ لَا يَبْأَسُ لَا تَبْلَى ثِيَابُهُ وَلَا يَفْئَى سَبَابُهُ”

“He who would get into Paradise (would be made to enjoy such an everlasting) bliss that he would neither become destitute, nor would his clothes wear out, nor his youth would decline. (Al-Tamimi 1984, 313)

### • Purity and Perfection:

The pleasures of Paradise are pure and free from impurities and contamination. Let us take the example of wine as it produces negative effects in this world. But the wine of Paradise will be delicious and free from all impurities. It is mentioned in the Holy Quran:

“وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ”

“Rivers of wine delicious to those who drink. (Al-Quran, 47:15)

“بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ”

“White and delicious to the drinkers; (Al-Quran, 37:46)

With respect to wives of believers, it is mentioned in the Holy Quran:

“لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ”

“For them therein are purified spouses. (Al-Quran, 4:57)

It is also mentioned in Quran:

“فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِئِنَّنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ”

“In them are women limiting [their] glances, untouched before them by man or jinni –((Al-Quran, 55:56)

### • Pleasures without Suffering or Pain:

Due to the transient nature of this world, the pursuit of pleasures is often gained with pain, suffering, hardships, and decay. But in Paradise, the pleasures will be provided to believers without any hardships or suffering. The Holy Prophet (PBUH) said:

“لَا يَبُولُونَ وَلَا يَتَغَوَّطُونَ وَلَا يَمْتَخِطُونَ وَلَا يَتْفُلُونَ”

“They would neither pass water, nor void excrement, nor will they suffer from catarrh, nor will they spit. (Al-Qazwini 2009, 382)

“وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْتَئِسُوا أَبَدًا”

“And that you would always live in affluent circumstances and never become destitute. (Hanbal 1999, 432)

“ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ”

“Enter Paradise, [O People of the Elevations]. No fear will there be concerning you, nor will you grieve.” (Al-Quran, 7:49)

- **No Enmity between People nor Ill-Feelings:**

Unlike this world, the people in Paradise will not have any kind of hatred, jealousy, enmity, or ill feelings. It is mentioned in the Quran:

“وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ”

“And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other. (Al-Quran, 15:47)

“لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ قُلُوبُهُمْ قَلْبٌ رَجُلٍ وَاحِدٍ”

There is no differing among them nor mutual hatred, and their hearts are like the heart of one man. (Aseer 1969, 525)

- **Youth and Old Age:**

In this world, humans pass from different stages of age like childhood, adulthood, and old age. Unlike this, the people of Paradise will enjoy eternal youth and will never get old. It is mentioned in hadith:

“يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ جُرْدًا مُرْدًا مُكْحَلِينَ أَبْنَاءَ ثَلَاثِينَ أَوْ ثَلَاثٍ وَثَلَاثِينَ سَنَةً”

“The people of Paradise shall enter Paradise without body hair, Murd, with Kuhl on their eyes, thirty years of age or thirty-three years.” (Tirmizi 1975, 682)

The Holy Prophet (PBUH) also said:

“أَنَّ الْعَجُوزَ لَنْ تَدْخُلَ الْجَنَّةَ عَجُوزًا بَلْ يُدْثِرُهَا اللَّهُ خَلْقًا آخَرَ فَتَدْخُلُهَا شَابَةً بَكَرًا”

“An old woman does not enter Heaven. God creates her as another creation, so a young woman enters as a virgin. (Albani 1405, 215)

The Holy Prophet (PBUH) also said:

“وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا”

“And that you would remain young and never grow old. (Hanbal 1999, 432)

- ❖ **Quantitative Comparative Analysis:**

There is a quantitative difference between the worldly pleasure and pleasures of Paradise. Some examples are given below with reference to Quran and Sunnah:

- **Temporariness and Eternalness:**

The pleasures of this world are temporal while the joys of hereafter are eternal and everlasting. Some verses of Holy Quran are quoted below in this regard:

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“أَكْلُهَا دَائِمٌ وَظِلُّهَا”

“Its fruit is lasting, and its shade. (Al-Quran, 13:35)

“مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ”

“Whatever you have will end, but what Allah has is lasting. (Al-Quran, 16:96)

“إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ”

“Indeed, this is Our provision; for it there is no depletion. (Al-Quran, 38:54)

“وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا”

“But the ones who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they will abide forever. (Al-Quran, 4:122)

### • Life and Death:

The life in this world ends on death as it the Holy Quran states:

“كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ”

“Every soul will taste death. (Al-Quran, 29:57)

In the hereafter, the life is eternal and there will be no death there in Paradise. The Prophet Muhammad (PBUH) said in this regard:

“يُنَادِي مُنَادٍ إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقُمُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَحْيُوا فَلَا تَمُوتُوا أَبَدًا”

“There would be an announcer (in Paradise) who would make this announcement: Verily, there is in store for you (everlasting) health and that you should never fall ill and that you live (forever) and do not die at all. (Hanbal 1999, 432)

The Holy Prophet (PBUH) also said:

“النُّومُ أَخُو الْمَوْتِ، وَأَهْلُ الْجَنَّةِ لَا يَنَامُونَ”

“Sleep is the brother of death, and the people of Paradise do not sleep.” (Al-Dimashqi 1412 A.H, 174)

### • Space and Distance:

This world is limited and nothing in comparison to Paradise. It is mentioned in the Holy Quran:

“وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ”

“And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous. ((Al-Quran, 3:133)

It comes in authentic hadith:

“الْجَنَّةُ مِائَةٌ دَرَجَةٍ كُلُّ دَرَجَةٍ مِنْهَا مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ”

“Paradise has one hundred grades, each of which is as big as the distance between heaven and earth. (A. b.-H. Baihqi 1986)

The comparative study uncovers that the pleasures of this world and pleasures of Paradise are different in nature, source, quality, and quantity. Worldly pleasures are derived from worldly experiences, relationships, and achievements. In contrast, the source of heavenly pleasure is divine. The pleasures of Paradise have qualitative and quantitative preferences over the worldly pleasures. The pleasures of this world are transient and temporary, limited, imperfect, decay and often gain with suffering and hardships. Unlike this, the delights of Paradise are beyond imagination, pure, perfect, superior, eternal, enduring and free from decay.

### **Conclusions:**

Following important conclusions are drawn from the research:

1. The metaphysical aesthetic in Islam deals with the relationship between beauty, aesthetics, and spirituality. Paradise is the reflection of Allah’s beauty and ultimate expression of metaphysical aesthetics in Islam. The beauty and pleasures of paradise motivate believers to transform their lives, strengthen faith, cleanse ethics, enhance spirituality, and build strong connection with Divine.
2. The sensory experience of pleasures of paradise in this world is revealed and highlighted in Islamic tradition. The presence of the Ajwa palm tree, the black stone, the tree, different fruits, the Euphrates, the Nile, Sihan, and Jihan are clear signs and glimpses of paradise in this world. These blessings encourage believers to get their perfect form in Paradise.
3. Many verses of Quran and traditions of Holy Prophet (PBUH) deals with the nature and description of pleasures of paradise. These pleasures are beyond human imagination and comprehension, and their reality cannot be explained in words and analogies. However, some of their glimpses are shown in Islamic text. These glimpses provide an opportunity for their sensory experience in this world.
4. The believers will enjoy different types of pleasures in the paradise such as physical, spiritual, emotional, social, and aesthetical. However, the most superb experience will be the spiritual one, where believers will connect with the divine on a deep and intimate level.
5. The comparative analysis uncovers that the pleasures of this world and pleasures of Paradise are different in nature, source, quality, and quantity. The pleasures of Paradise have qualitative and quantitative preferences over the worldly pleasures. The worldly pleasures are transient and temporary, limited, imperfect, decay and often gain with suffering and hardships. Unlike this, the delights of Paradise are beyond imagination, pure, perfect, superior, eternal, enduring and free from decay.

## Metaphysical Aesthetics in Islam: Examining Pleasures of Paradise in Islamic Traditions with reference to Sensory Experience in this World

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### Recommendations:

Based on the cited literature and conclusions, some important recommendations are given below:

1. Muslim scholars should promote the appreciation and preservation of Islamic metaphysical aesthetics on both: theoretical and practical grounds.
2. Every Muslim must acquire the knowledge of pleasures of paradise to get inspiration for spiritual and ethical improvement. For this purpose, a subject can be introduced in the educational system.
3. One of the key suggestions is to launch research journal on Islamic concept of paradise as I can find only one journal for kids on this subject.
4. Different events which include but are not limited to seminars, conferences, and symposiums could be organized.
5. For public awareness,
6. By taking the advantage of sensory experience of heavenly pleasures in this world, Muslim scholars should promote the beauty of Paradise in their work. It can be done through different means including research, art, architecture, electronic and print media etc.



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