

# THE COSMIC MOUNTAIN IN ISLAMIC TRADITION

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The biblical story of humankind on earth begins in a garden:

And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed. Out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. A river flows out of Eden to water the garden, and from there it divides and becomes four branches.<sup>2</sup>

Moreover, the culmination of that earthly history, according to the New Testament, will occur in a very similar place:

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.<sup>3</sup>

Biblically, the destination of the righteous, the abode of the blest, is often described as “paradise.” And the motif of the four rivers of Eden appears over and over again in Christian iconography.

The English word *paradise* derives from the Greek *parádeisos* (παράδεισος), which, in turn, came from the eastern Old Iranian *pari-daiza*, meaning “walled” — in other words, a “walled enclosure” (from *pairi-* [“around”] and *-diz* [“to create (a wall)”]).<sup>4</sup>

By the fifth or sixth century before Christ, the Old Median word had moved westward, being adopted by Akkadian as *pardesu* and by Elamite as *partetas*, both in the sense of a “domain.” Gradually it came to indicate walled estates and particularly the carefully tended parks and menageries belonging to royalty. The term eventually appeared in Greek, in Xenophon’s *Anabasis*, as *parádeisos*, a park for animals and in Aramaic as *pardaysa*, referring to a royal park.

The Hebrew derivative פֶּרְדִּים (*pardes*) appears three times in the Old Testament.<sup>5</sup> In each instance, it refers to something like a fruit garden or an orchard. The Greek Septuagint translation of the Old Testament, created in the third-to-first centuries before Christ, uses Greek παράδεισος (*parádeisos*) to render both the Hebrew *pardes* and the Hebrew *gan*, or “garden.” This is why the English word *paradise* is sometimes used to refer to the biblical Garden of Eden.

That usage carries over into Arabic, which typically uses the word *janna* (compare Hebrew *gan*) but sometimes uses the term *firdaws*, an obvious cognate with *paradise*.<sup>6</sup>

Let’s keep those things in mind. We’ll return to them later.

In the Qur’an God is represented as dwelling in a particular, elevated place. I can’t cite all of the evidence to support my claim here — that would take an entire book, which, as a matter of fact, I’m currently writing — but I’ll mention a few clues.

Throughout the Qur’an, revelation is described as being “sent down” from God to humanity. The verb *anzala* is commonly used; it means “to cause to descend.” Revelation is often called *tanzil*, “sending down.”<sup>7</sup> Attempts to set forth the historical background of Qur’anic revelations are, accordingly, commonly called *asbab al-nuzul*, “the reasons for the descent.”

“It is God who is the Most High, the Most Great,” declares the Qur’an.<sup>8</sup> “He is the Most High, the Tremendous.”<sup>9</sup> “Good words rise up to Him and He lifts up the righteous deed.”<sup>10</sup> “This scripture, free from all doubt, has been sent down from the Lord of the Worlds.”<sup>11</sup>

By contrast, we mortals live in “this lower world.”<sup>12</sup> “I have no knowledge of what those on high discuss,” the Qur’an quotes the Prophet Muhammad as saying. “It is only revealed to me that I am here to give clear warning.”<sup>13</sup>

Keep God’s elevated location in mind, as well.

## The Qur'anic Creation Story

The Qur'anic story of the Creation is essentially that of the Bible. The world isn't a product of random chance, says the Qur'an, which repeatedly stresses that God created it with (the?) deliberate intent of testing people.<sup>14</sup>

"It is God who created the heavens and the earth and everything between them in six Days. Then He established Himself on the Throne."<sup>15</sup>

Humans were created from dust, clay, dark mud, or the earth; the jinn, by contrast, were created from fire.<sup>16</sup> Man, says the Lord, was "made with My own hands."<sup>17</sup> And he was placed, with his spouse, in the Garden of Eden.

The leader of the jinn bears the name *Iblis*, an Arabic variant of the Greek term *diabolos* from which English words such as *diabolical* and *devil* are derived.<sup>18</sup> And, because of a portentous drama that occurs in the Qur'an soon after the creation of Adam, we know why.

### The Fall of Iblis, and Then of Adam and Eve

In many places throughout the Qur'an, God speaks in the first-person plural, but often the discourse changes abruptly to the third-person. That is so in several references to the Fall.

When We said to the angels, "Bow down before Adam," they all bowed down, but not Iblis. He retorted, "Why should I bow down to someone You have created out of clay?" and [then] said, "You see this being You have honoured above me? If You reprieve me until the Day of Resurrection, I will lead all but a few of his descendants by the nose." God said, "Go away! Hell will be your reward."<sup>19</sup>

We said, "Adam, live with your wife in this garden. Both of you eat freely there as you will, but do not go near this tree, or you will both become wrongdoers." But Satan made them slip, and removed them from the state they were in. We said, "Get out, all of you! You are each other's enemy. On earth you will have a place to stay and livelihood for a time." Then Adam received some words from his Lord and He accepted his repentance. He is the Ever Relenting, the Most Merciful. We said "Get out, all of you! But when guidance comes from Me, as it certainly will, there will be no fear for those who follow My guidance nor will they grieve."<sup>20</sup>

The Oxford translation that I'm using obscures something. The Arabic verb twice rendered as "Get out!" is *ihbitu*, which actually means "Descend!" or "Go down!" Plainly, the Qur'anic Garden of Eden is situated in an elevated place. Note, too, the comment that "On earth you will have a place to stay and livelihood for a time." It seems that, in some sense at least, the Garden is not on earth.

And the same sense of elevation is implicit in other Qur'anic accounts of the Fall:

We established you [people] on the earth and provided you with a means of livelihood there — small thanks you give! We created you, We gave you shape, and then We said to the angels, "Bow down before Adam," and they did. But not Iblis: he was not one of those who bowed down. God said, "What prevented you from bowing down as I commanded you?" and he said, "I am better than him: You created me from fire and him from clay." God said, "Get down [*ihbit*, singular] from here! This is no place for your arrogance. Get out! You are contemptible!" but Iblis said, "Give me respite until the Day people are raised from the dead," and God replied, "You have respite." And then Iblis said, "Because You have put me in the wrong, I will lie in wait for them all on Your straight path: I will come at them — from their front and their back, from their right and their left — and You will find that most of them are ungrateful." God said, "Get out! You are disgraced and banished! I swear I shall fill Hell with you and all who follow you!"<sup>21</sup>

So he is given respite, while Adam and Eve remain in the Garden. But, when *they* fall, *all* are cast out:

He said, "All of you get out! [*Ihbitu!* "Descend!" The verb is plural, not just dual.] You are each other's enemies. On earth you will have a place to stay and livelihood — for a time."<sup>22</sup>

When We said to the angels, "Bow down before Adam," they did. But Iblis refused, so We said, "Adam, this is your enemy, yours and your wife's: do not let him drive you out of the garden and make you miserable. In the garden you will never go hungry, feel naked, be thirsty, or suffer the heat of the sun." But Satan whispered to Adam, saying, "Adam, shall I show you the tree of immortality and power that never decays?"

and they both ate from it. They became conscious of their nakedness and began to cover themselves with leaves from the garden. Adam disobeyed his Lord and was led astray — later his Lord brought him close, accepted his repentance, and guided him — God said, “Get out of the garden [*ihbitu*; ‘go down!’] as each other’s enemy.”<sup>23</sup>

### The Promise of the Garden

However, the righteous are promised a paradisiacal garden in the life to come. My contention is that it’s the same garden, in at least some sense, as the primordial Eden.

“Those who believe and do good deeds will have Gardens awaiting them as their home and as a reward for what they have done.”<sup>24</sup> “The righteous will live securely among Gardens and rivers, secure in the presence of an all-powerful Sovereign.”<sup>25</sup> “God has prepared Gardens graced with flowing streams for them and there they will stay. That is the supreme triumph.”<sup>26</sup> “They shall have the Home of Peace with their Lord.”<sup>27</sup>

Typically, in the Qur’an, these gardens are referred to in the plural. They are also known as “the Gardens of Delight,” “Gardens of bliss,” “the lasting Gardens,” “the Gardens of Eternity,” “the Gardens of Lasting Bliss.”<sup>28</sup>

Sometimes, only a singular garden is mentioned — “the Garden of Restfulness,” “a Garden of bliss,” “a Garden as wide as the heavens and earth.”<sup>29</sup>

This blessed destination is also referred to in some English translations — for example, the one published by Oxford — as “Paradise.” But the underlying Arabic word in such passages is typically *al-janna*, “the Garden.”<sup>30</sup>

In one verse, however, it is called *al-firdaws*, which is cognate with the English *paradise*.<sup>31</sup> And, in another, the Qur’an calls it *jannaat al-firdaws*, “the Gardens of Paradise.”<sup>32</sup>

The eschatological Garden is an enclosed, gated place, a *pairi-daêza* in the Old Iranian sense:

Those who were mindful of their Lord will be led in throngs to the Garden. When they arrive, they will find its gates wide open, and its keepers will say to them, “Peace be upon you. You have been good. Come in: you are here to stay,” and they will say, “Praise be to God who has kept His promise to us and

given us this land as our own. Now we may live wherever we please in the Garden.”<sup>33</sup>

The devout will have a good place to return to: Gardens of lasting bliss with gates wide open. They will be comfortably seated; they will call for abundant food and drink; they will have well-matched [wives] with modest gaze. This is what you are promised for the Day of Reckoning; Our provision for you will never end.<sup>34</sup>

The gates of Heaven will not be open to those who rejected Our revelations and arrogantly spurned them; even if a thick rope were to pass through the eye of a needle they would not enter the Garden.<sup>35</sup>

“On the Day when you [Prophet] see the believers, both men and women, with their light streaming out ahead of them and to their right, [they will be told], ‘The good news for you today is that there are Gardens graced with flowing streams where you will stay: that is truly the supreme triumph!’ On the same Day, the hypocrites, both men and women, will say to the believers, ‘Wait for us! Let us have some of your light!’ They will be told, ‘Go back and look for a light.’ A wall with a door will be erected between them: inside it lies mercy, outside lies torment.”<sup>36</sup>

The Arabs of early Arabia lived in one of the driest regions on earth, and watered gardens were something of which, for the most part, they could only dream. That’s why their descendants loved Spain so much, and that’s why watered gardens are among the blessings promised to believers even in this world:

“He will send down abundant rain from the sky for you; He will give you wealth and sons; He will provide you with gardens and rivers.”<sup>37</sup>

It’s scarcely surprising, in that light, that similar rewards are promised for the world to come. The promised eschatological Garden is surely a place that would appeal to a parched desert bedouin:

Here is a picture of the Garden that those mindful of God have been promised: flowing streams and perpetual food and shade. This the reward that awaits those who are mindful of God.<sup>38</sup>

Here is a picture of the Garden promised to the pious: rivers of water forever pure, rivers of milk forever fresh, rivers of wine, a delight for those who drink, rivers of honey clarified and pure, [all] flow in it; there they will find fruit of every kind; and they will find forgiveness from their Lord.<sup>39</sup>

Note the four rivers of the Garden — of water, milk, wine, and honey.

There is continual emphasis on “flowing streams,” springs, “lush meadows,” peace, “every kind of fruit,” and “God’s good pleasure.” The blest wear golden bracelets and pearls, and green garments of silk and brocade. Radiant, comfortably seated on brocaded couches in cool shade, facing each other and conversing, without any idle or sinful talk, passing around a delicious drink from a spring that does not intoxicate, they experience no death, sorrow, toil, or fatigue.<sup>40</sup>

So God will save them from the woes of that [Judgment] Day, give them radiance and gladness, and reward them, for their steadfastness, with a Garden and silk [robes]. They will sit on couches, feeling neither scorching heat nor biting cold, with shady [branches] spread above them and clusters of fruit hanging close at hand. They will be served with silver plates and gleaming silver goblets according to their fancy, and they will be given a drink infused with ginger from a spring called Salsabil. Everlasting youths will attend them — if you could see them, you would think they were scattered pearls — if you looked around you would see bliss and great opulence: they will wear garments of green silk and brocade; they will be adorned with silver bracelets; their Lord will give them a pure drink.<sup>41</sup>

Those who were mindful of God are in Gardens and in bliss, rejoicing in their Lord’s gifts: He has saved them from the torment of the Blaze, ‘Eat and drink with healthy enjoyment as a reward for what you have done.’ They are comfortably seated on couches arranged in rows; We pair them with beautiful-eyed maidens; We unite the believers with their offspring who followed them in faith — We do not deny them any of the rewards for their deeds: each person is in pledge for his own deeds — We provide them with any fruit or meat they desire. They pass around a cup which does not lead to any idle talk or sin. Devoted youths like hidden pearls wait on them. They turn to one another and say, ‘When we were

still with our families [on earth] we used to live in fear but God has been gracious to us and saved us from the torment of intense heat.<sup>42</sup>

Strikingly, the eschatological garden seems, according to the Qur'an, to be situated at an elevated level:

Neither your wealth nor your children will bring you nearer to Us, but those who believe and do good deeds will have multiple rewards for what they have done, and will live safely in the lofty dwellings of Paradise.<sup>43</sup>

Anyone who is given his Record in his right hand will say, "Here is my Record, read it, I knew I would meet my Reckoning," and so he will have a pleasant life in a lofty Garden [*fi jannatin 'aliyyatin*], with clustered fruit within his reach. It will be said, "Eat and drink to you heart's content as a reward for what you have done in days gone by."<sup>44</sup>

Note that phrase, "a lofty Garden." The word translated as "lofty" is *'aliyya*, which could also be rendered as "high" or "elevated."

So the righteous believer is handed a personal account of his or her deeds. And where is that record kept?

The record of the truly good is in *'Illyyun* — what will explain to you what *'Illyyun* is? — a clearly written record, witnessed by those brought near.<sup>45</sup>

The word *'Illyyun* comes from the same root as *'aliyya* — "high," "lofty," or "elevated" — and plainly suggests that the record is kept in a high place. And the witnesses to the record are "those brought near," the *muqarrabun*.<sup>46</sup> They are, of course, "brought near" to God — which, lacking any prior commitment to the incorporeality of God, I see no reason not to understand literally — and, as we've seen, God himself is seen, Qur'anically speaking, as elevated.

So the eschatological Garden appears to be elevated, but, additionally, there seem to be variations of elevation within it, just as there are in the destination of the unrighteous damned: The Qur'an speaks of "the lowest depths of Hell."<sup>47</sup>



## Different Levels of Paradise

“Those,” says the Qur’an, “who return to their Lord as believers with righteous deeds will be rewarded with the highest of ranks.”<sup>248</sup> God “raises some of you above others in rank.”<sup>249</sup> Pharaoh’s wife is portrayed by the Qur’an as a believer who, at one point, cries out, “Lord, build me a house near You in the Garden.”<sup>250</sup>

You will recall that we already saw mention of two separate gardens with Paradise. “There are two other gardens below these two ... both of deepest green ... with a pair of gushing springs ... with fruits — date palms and pomegranate trees.”<sup>251</sup> Commenting on this verse, Oxford University Press translator M. A. S. Abdel Haleem explains that “Paradise exists in two ranks: the higher level for the truly favoured, and this lower level described for the less exalted pious,” a “cosmology of hell, lower paradise, [and] upper paradise.”<sup>252</sup>

Then you will be sorted into three classes. Those on the Right — what people they are! Those on the Left — what people they are! And those in front — ahead indeed! For these will be the ones brought nearest to God in Gardens of Bliss: many from the past and a few from later generations.<sup>53</sup>

Those on the Right, what people they are! They will dwell amid thornless lote trees and clustered acacia with spreading shade, constantly flowing water, abundant fruits, unfailing, unforbidden, with incomparable companions We have specially created — virginal, loving, of matching age — for those on the Right, many from the past and many from later generations.<sup>54</sup>

But those on the Left, what people they are! They will dwell amid scorching wind and scalding water in the shadow of black smoke, neither cool nor refreshing. Before, they overindulged in luxury and persisted in great sin, always saying, “What? When we are dead and have become dust and bones, shall we then be raised up? And our earliest forefathers too?”<sup>255</sup>

It’s those in the Center, though, of whom we’ve been told little, who are granted the places nearest to God.

Throughout the Qur’an, the eschatological paradise is described as “gardens graced with flowing streams.”<sup>256</sup> The blest will be in “a safe place amid gardens and springs.”<sup>257</sup> “Streams will flow at their feet in the

Gardens of Bliss.”<sup>58</sup> “For those who fear [the time when they will] stand before their Lord there are two gardens ... with shading branches ... with a pair of flowing streams ... with every kind of fruit in pairs.”<sup>59</sup> “They will sit on couches upholstered with brocade, the fruit of both gardens within easy reach.”<sup>60</sup>

They will have “Gardens graced with flowing streams, and palaces too.”<sup>61</sup> “We shall lodge those who believed and did good deeds in lofty dwellings, in the Garden graced with flowing streams, there to remain.”<sup>62</sup> “Those who are mindful of their Lord will have lofty dwellings built for them, one above the other, graced with flowing streams.”<sup>63</sup>

But, again, the Oxford translation obscures an important fact: The phrase translated as “graced with flowing streams” is *tahtaha al-anhar* (“underneath which are rivers”).

What I’m suggesting is that a formula occasionally used in the history of religions applies here: “Eschatology recapitulates protology.” That’s a fancy way of saying that the last things repeat the first things, that the end returns to the beginning. “We shall not cease from exploration,” wrote T. S. Eliot in one of his *Four Quartets*, “and the end of all our exploring will be to arrive where we started and know the place for the first time.”

The Qur’an repeatedly declares that, in the end, we will all be gathered to God.<sup>64</sup> This is certainly true for Judgment Day, which one passage describes as if it were already past: “They were all brought before Us.”<sup>65</sup>

On the Day We gather the righteous as an honoured company before the Lord of Mercy and drive the sinful like a thirsty herd into Hell, no one will have power to intercede except for those who have permissions from the Lord of Mercy.<sup>66</sup>

But the formulation that it uses by far most commonly is that we will “return” to God.<sup>67</sup> “Take your little enjoyment in this present life; in the end you will return to Us,” God is quoted as saying, “and We shall confront you with everything you have done.”<sup>68</sup> “We take your soul back to Us,” says God in the Qur’an.<sup>69</sup>

The devout will have a good place to return to: Gardens of lasting bliss with gates wide open. They will be comfortably seated; they will call for abundant food and drink; they will have well-matched [wives] with modest gaze. This is what you are promised for the Day of Reckoning: Our provision for you will never end.<sup>70</sup>

“God has the best place to return to,” says the Qur’an.<sup>71</sup> The Oxford University Press translation of the Qur’an even says, translating a somewhat ambiguous phrase, that we will have a “homecoming” [*aqibat al-dar*] with God.<sup>72</sup>

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### Endnotes

- 1 This is the text of a presentation given by Daniel C. Peterson at the second “Temple on Mount Zion” Conference on 25 October 2014.
- 2 Genesis 2:8-10. All biblical quotations are from the New Revised Standard Version of the Bible.
- 3 Revelation 22:1-5.
- 4 The English word “paradise” derives from the ancient Greek *paradeisos*, itself from the old Median dialect rendering *pari-daiza-*, (in which the Iranian *-ai-* becomes Greek *-ei-*, see Rüdiger Hauer, *Iranische Anthroponyme in den erhaltenen Resten von Ktesias’ Werk* [Vienna: Österreichische Akademie der Wissenschaften, 2006], 132, 284) denoting “an enclosure, then the park surrounded by a wall,” see Joachim Jeremias, “*Paradeisos*,” in ed. Gerhard Friedrich, *Theological Dictionary of the New Testament*, Geoffrey Bromiley tr. (Grand Rapids, MI: Eerdmans, 1999), 5:765. A. Hultgard, “Das Paradies vom Park des Perserkönigs zum Ort der Seligen,” in M. Hengel et al., *La cite de dieu/Die Stadt Gottes* (Tübingen, DL: , 2000), 1-43; John Pairman Brown, *Israel and Hellas III* (Berlin/New York: De Gruyter, 2001), 119-51; Christopher Tuplin, “The Parks

- and Gardens of the Achaemenid Empire,” *Achaemenid Studies* (Stuttgart: Steiner, 1996), 80-131; Pierre Briant, “À propos du roi-jardiniers: remarques sur l’histoire d’un dossier documentaire,” in ed. W. Henkelman and A. Kuhrt, *A Persian Perspective: Essays in Memory of Heleen Sancisi-Weerdenburg* (Achaemenid History XIII) (Leiden, NL: Brill, 2003), 33-49. The term may have been used to suggest the separation of sacred from profane space by a temenos (Greek, “separating wall”); further, see John M. Lundquist, “What Is a Temple? A Preliminary Typology,” in Donald W. Parry ed. *Temples of the Ancient World* (Salt Lake City: Deseret Book/Provo, UT: FARMS, 1994), 89-91.
- 5 Song of Solomon 4:13; Ecclesiastes 2:5; Nehemiah 2:8; further, see Ludwig Koehler and Walter Baumgartner, *Hebrew and Aramaic Lexicon of the Old Testament*, tr. and ed. M. E. J. Richardson (Leiden/Boston/Köln: Brill, 2001), 2:963.
- 6 On *firdaws* and *janna* as expressions for paradise, see Louis Gardet, “*djanna*” in *Encyclopedia of Islam* (Leiden, NL: Brill, 1965), 2:447-52.
- 7 On *tanzil* and *wahy* as forms of inspiration or revelation, see A. J. Wensinck and Andrew Rippin, “*wahy*” in *Encyclopedia of Islam* (Leiden, NL: Brill, 2000), 12: 53-56.
- 8 22:62.
- 9 2:255.
- 10 35:10.
- 11 32:2.
- 12 7:169.
- 13 38:69-70.
- 14 3:191; 6:73; 14:19; 15:85; 16:3; 21:16; 23:115; 29:44; 30:8; 38:27-28; 39:5; 44:38-39; 45:22; 46:3; 64:3.
- 15 32:4. Compare 50:38; 57:4.
- 16 3-4, 6:2; 11:61; 15:26-29; 20:55; 32:6-9; 35:11; 38:71, 76; 40:67; 55:14-15.
- 17 38:75.
- 18 On *iblis* see *Encyclopedia of Islam* (Leiden, NL: Brill, 1971) :668-70, ed. B. Lewis, J. Schacht, and Charles Pellat.

- 19 17:61-63. Compare 15:28-29, 33.
- 20 2:35-38. There are several very interesting things about this passage, not least of them the vague reference to “some words” that Adam “received ... from his Lord” between his Fall and his expulsion from the Garden. Abdel Haleem, 7 note d, says, citing 7:23, that they were “words teaching Adam how to repent.”
- 21 7:10-18.
- 22 7:24.
- 23 20:116-123.
- 24 32:19. Compare 3:142; 9:20-22.
- 25 54:54-55.
- 26 9:89. Compare 9:72, 100.
- 27 6:127.
- 28 5:65; 22:56; 68:34; 31:8; 61:12; 40:8; 19:61; 20:76; 38:49-54.
- 29 See, for example, 3:185; 7:40, 42-44; 16:32; 19:63; 25:15-16, 24; 26:85; 30:15; 36:26; 42:7; 47:4-6; 89:28-30. For the specific phrases quoted, see 70:38; 53:15-18; 56:88-89; 3:133; 57:21.
- 30 As at 4:124; 40:40; 46:14, 16; 79:41.
- 31 23:11.
- 32 18:107.
- 33 39:73-74.
- 34 38:49-54.
- 35 7:40.
- 36 57:12-15.
- 37 71:11-12.
- 38 13:35.
- 39 47:15.
- 40 As at 9:72; 15:45-48; 35:32-35; 37:41-49; 38:49-54; 42:22; 44:51-57; 55:54; 56:15-26; 76:5-6; 77:41-44; 83:22-28; 88:8-16; 89:28-30. See also 26:176-191; 38:13; 50:14.
- 41 76:11-21.
- 42 52:17-27.

43 34:37.

44 69:19-24.

45 83:18-21.

46 This term may be related to the biblical *cherubim*, the etymology of which is unclear. Compare 3:45; 4:172; 56:88-89.

47 4:145.

48 20:75.

49 6:165.

50 66:11.

51 55:62-68.

52 Abdel Haleem, 355, note a.

53 56:7-14.

54 56:27-40.

55 56:41-48; see also 56:90-91. 56:27-40 seems to suggest that the blest and the damned will be close enough to each other to converse. But it may be intended metaphorically, since 21:101-102 seems to deny that possibility: “But those for whom We have decreed Paradise will be kept far from Hell — they will not hear a murmur from it — and endlessly they will enjoy everything their souls desire.”

56 2:25; 3:1, 136, 195, 198; 4:13, 122; 5:12, 85, 119; 9:72, 89, 100; 14:23; 16:31; 18:31; 20:76; 22:14, 23; 25:10; 29:58; 39:20; 47:12; 48:5,17; 51:15; 57:12; 58:22; 61:12; 64:9; 65:11; 66:8; 85:11; 98:7-8;

57 See 44:51-57. Compare 15:45-48.

58 10:9-10. Compare 7:43.

59 55:46-52.

60 55:54.

61 25:10.

62 29:58.

63 39:20. 6:6 and 43:51 may suggest how to interpret *tahtaha al-anhar*.

64 6:38, 72; 8:24; 23:79; 58:9; 67:24.

65 36:53.

66 19:85-87.

- 67 2:28, 46, 156, 245, 281; 3:28, 55, 83, 109; 5:48, 106; 6:36, 60, 62, 108, 164; 7:125; 9:94, 101, 105; 10:4, 23, 30, 46, 56, 70; 11:34; 13:30; 18:87; 19:40, 95; 20:75; 21:35, 93, 95; 22:76; 23:115; 24:42, 64; 25:71; 26:50, 227; 28:39, 70, 85, 88; 29:8, 21; 29:57; 30:11; 31:14, 15, 23; 32:11; 35:4, 18; 36:22; 38:25, 40, 49, 55-56; 39:7, 44; 40:3, 43, 77; 42:15, 53; 43:85; 44:15; 45:15; 50:43; 57:5; 64:3; 75:12; 88:25; 89:29-30; 96:8.
- 68 10:23.
- 69 40:77.
- 70 38:49-54.
- 71 3:14.
- 72 6:135. There is, of course, another place, richly described at many places throughout the Qur'an: "The evildoers will have the worst place to return to: Hell to burn in, an evil place to stay — all this will be theirs: let them taste it — a scalding, dark, foul fluid, and other such torments." See 38:55-58.