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Afterlives and Afterworlds in the Islamic Garden

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Part I: Eschatological Promise

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Islam
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Muhammad (ca. 570-632 C.E.)

Our'an

Sira Rasul Allah

The Garden (al-janna) - other terms include al-samawat (the heavens), al-akhira (the hereafter), al-firdaws (paradise)

The Fire (al-nar) - other terms include jahannam (hell), hawiya (abyss), jahim (hell-fire), sa'ir (fire), laza (flame), saqar (blaze), hutama (furnace)

barzakh

Sirat

Battle of Uhud (625 C.E.)

Night-Journey and Ascension (isra' wa-l-mir'aj)

Gabriel

Buraq

Part II: Transformed Worlds

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Human Bodies
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Landscape

trees (sidrat al-muntaha vs. al-zaqqum)

fountains (kawthar and salsabil)

perfumes

precious metals and gems

animals

tortures

Companions

families

ghilman or wildan

houris

food and drink

textiles

demons

Part III: Legacies of the Garden

Truth vs. Deception
Umayyad Mosque of Damascus - 8th century
al-Qazwini (d. 1283 C.E.), *Kitab 'aja'ib al-makhluqat wa ghara'ib al-mawjudat*Mir Haydar, *Mir'aj-name* Supplément turc 190 (composed 1436/7 C.E.)
Nizami (d. 1197 C.E.), *Haft Paykar*al-Hamra or Alhambra of Granada - 9th century
Hasht Behesht of Isfahan - 17th century

Suggested Readings:

al-Azmeh, Aziz. "Rhetoric of the Senses: A Consideration of Muslim Paradise Narratives." *Journal of Arabic Literature* 26 (1995): 215–231.

Blair, Shelia, and Jonathan Bloom, eds. *Images of Paradise in Islamic Art*. Austin: University of Texas Press, 1991.

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